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THE JOURNAL OF AMERICAN FOLK-LORE

VOL. XXIII. — JULY-SEPTEMBER, 1910. — No. LXXXIX

MYTHS OF THE UINTAH UTES

BY J. ALDEN MASON

THE following collection of myths was obtained during the summer of 1909 from the Uintah Utes at White Rocks, Utah. They were collected by an expedition of the University Museum of the University of Pennsylvania, and are here published by the permission of Dr. G. B. Gordon.

All were taken down in the broken English used by the informants, and are given here with the fewest possible changes. Four are from translations by native interpreters, the text not being recorded.

The mythology of the Shoshonean tribes of the Great Basin area is as yet little known, except for the contributions by Kroeber¹ on the Utes, and by Lowie² and St. Clair³ on the Shoshone. Yet it would seem that Plateau mythology has certain definite characteristics evidenced by all the collections from the region. Animal stories are conspicuous by their frequency,⁴ and cosmogonical myths by their practical absence, despite the fact that in this collection at least effort was made to secure some. Coyote is the principal character,⁵ generally as trickster, transformer, or dupe, but occasionally as culture-hero.

The "Theft of Fire," Kroeber's longest myth, is mentioned, but could not be obtained from the informants used, but much of Kroeber's other material was secured in different form.

Two very long myths⁶ are interesting for their quasi-epic character. In general concept they seem to be uncharacteristic of the

¹ A. L. Kroeber, "Ute Tales," *Journal of American Folk-Lore*, vol. xiv.

² R. H. Lowie, "The Northern Shoshone," *Anthropological Papers of the American Museum of Natural History*, vol. ii, part ii.

³ H. H. St. Clair and R. H. Lowie, "Shoshone and Comanche Tales," *Journal of American Folk-Lore*, vol. xxii, No. 85.

⁴ Animal stories comprise 77 per cent. of Kroeber's collection, 66 per cent. of Lowie's, 50 per cent. of St. Clair's, and 77 per cent. of the present collection.

⁵ Coyote is the principal character in 46 per cent. of Kroeber's collection, 45 per cent. of Lowie's, 25 per cent. of St. Clair's, and 50 per cent. of the present collection.

⁶ "Nówintc's Adventures with the Bird Girls and their People," and "Coyote and his Son — A Myth of Culture Origins."

region; but in length, general tone, and in some incidents, they are quite suggestive of Navaho influence; and as there has always been considerable intercourse between the Navaho and the Utes, this influence would seem to be both possible and natural. One of the myths, moreover, seems to display much European influence;¹ yet the great majority have not been duplicated in any other published material, and are evidently aboriginal and indigenous.

An effort has been made to make the titles as suggestive as possible, in view of the absence of abstracts. The most noticeable similarities in other published mythologies, as well as other facts of importance, have been recorded in the notes.

The writer is much indebted to Dr. Edward Sapir for invaluable assistance in obtaining and preparing the present paper.

1. COYOTE KILLS THE BEARS

Coyote² did all kinds of things long ago. Once Bear had two boys. He was an Indian then, and worked hard. He had a wickiup opposite to Coyote's house, and about noon Coyote went over to Bear's house. Bear had gone to work, but the boys were at home. Coyote killed the boys and put a blanket over them.

When Bear came home in the afternoon, he asked, "What's the matter?"—"The boys are asleep," said Coyote. Then he put some poison in some food and gave it to Bear. So Coyote killed all the Bears.³

2. COYOTE LEARNS TO SWIM

Coyote stood by the Big Water.⁴ Many men were swimming in the river on logs, and some of them swam across. Coyote wanted to swim too; but some one said, "O Coyote! you can't swim."—"Oh, I'm a pretty good swimmer," answered Coyote. Then he got on a log and started to swim across. All the way across he kept crying, "Maybe we will all be drowned, killed!" At last he got across. Then he jumped out and yelled and pulled out his pistol and fired it in the air, while all the other men laughed.

Then one of them said, "Well, we'd better go back again." They started across again, and again Coyote cried all the way back. "Maybe we'll all be drowned this time," he cried. But an Indian said, "Oh, we are all right! We won't be drowned." At last they reached the shore again. Then Coyote leaped ashore. He laughed and yelled and fired off his pistol, for he was very glad.⁵

¹ "The Abandoned Boy and Tawfcutc."

² Yoyówitc.

³ Told by "Snake John," an old White River Ute, reputed to have been the leader of the Meeker Massacre, 1879. His mother was a Shoshone.

⁴ Probably the Missouri River.

⁵ Told by Snake John.

3. COYOTE AND WILDCAT

Long ago Wildcat had a long nose and tail. One day he was sleeping on a rock when Coyote came along. He pushed Wildcat's nose and tail in, and then went home.¹ At noon Wildcat woke up, and noticed his short nose and tail. "What's the matter with me?" he asked. Then he guessed the cause. "Oh! Coyote did that," he said, and he hunted for him.

Now, Coyote was sleepy and had lain down. Wildcat came and sat down beside him. He pulled out Coyote's nose and tail and made them long. They were short before. Then he ran off. After a while Coyote woke up and saw his long nose and tail.²

4. BLIND COYOTE AND HIS WIFE

Coyote would never believe what people told him. He said, "No, no," to everything. But anything that he said was all right. Coyote had only one eye, but his wife had two eyes. He went out with his bow and arrows one day to hunt buffalo, and sat down in a little hollow by a spring. Then his wife said, "There are plenty of buffalo there. Shoot them!" Coyote shot many times and killed one, but his wife hid it so that he could not see it.³ Then he said, "I killed one," but his wife answered, "No, you missed it."

The rest of the buffalo ran off. His wife went far off and left Coyote to starve while she dried the meat. He lay down and slept in his wickiup all the time. Then he made some medicine from something he picked up on the rocks. He rubbed this in his eye and lay down again; and when he awoke, his eyes were all right. He looked around and saw smoke and fire far off. When he went over there and saw all the meat, he was very angry, and got his bow and arrows. Soon his wife came up, but she did not see him. Coyote shot her and ate all the meat.²

5. COYOTE LEARNS TO RIDE

Coyote wanted to ride a horse; but some one said to him, "O Coyote! you can't ride a horse. You will fall off." — "No," said Coyote, "I won't fall off," and he got on a good, white horse. "Make him run," said one of his friends. "I want to see you." Coyote made the horse trot and run. Then he fell off and yelled loudly. "I want to get on again," he said, and he got on and fell off again. All his friends laughed, but he tried it again.

"Pretty soon I'll know how to ride," he said. Then his friends said,

¹ Kroeber, *l. c.*, p. 268. Also cf. Wissler and Duvall (Blackfoot), pp. 27, 39; Spinden (Nez Perce), p. 19; Boas (Tillamook), p. 142; Dorsey (Wichita), p. 282; Lowie, *l. c.*, p. 276.

² Told by Snake John.

³ Dorsey and Kroeber (Arapaho), p. 282.

"Coyote, we will tie you on. Then maybe you won't fall off." — "Tie me on well," said Coyote. The horse ran again, but Coyote did not fall off; he held the bit tight, and all his friends yelled. Then he said, "I'll go back again," and he ran back. His friends cried, "Come back again!" Coyote started back, but the rope across his legs broke, and he fell off. All his friends laughed, but he walked back to try it again.

Now they tied him on a wild horse; but the Indian gave him a bad rope, and he fell off again. Coyote believed he was now a good rider, and would not fall off again.¹

6. COYOTE AND HIS REFLECTION IN THE WATER

Coyote went up on a hill. He walked around, and looked around, and then sat down on a rock. Far away he saw a lake. "Maybe there are fish in the lake," thought he; "I will go and see." Coyote liked fish, so he went down to the lake, but found the sand hard. In the lake there were many little fishes swimming around and jumping after flies, and Coyote looked over the lake at them. Then he saw his reflection. He was so frightened that he ran a long ways off, but soon he returned. He thought possibly it was a fish that had scared him. Again he looked in the water, and again ran away frightened.

Then he saw Antelope come down to drink, and he watched him. Antelope drank quietly, then turned and walked away. Coyote wondered why. He went down to where Antelope had drank, and looked closely in the water. At the bottom he saw Frog, and he thought it was Frog that had frightened him. "Why did you frighten me, my friend?" said Coyote. Then he closed his eyes tight and leaned over and drank the water. Then he looked around again. He was not frightened any longer, but got up and went home. Some Utes came by, hunting deer. Coyote was afraid of them, and hid himself in a hole in a rock.²

7. COYOTE HUNTS BEAR

Coyote feared the Utes, for he was afraid they would shoot him. He went up to a hill and saw some tracks, and, thinking they were bear-tracks, he followed them. They led around the hills to a big cherry-tree, for bears like berries and cherries. Coyote walked around the tree, but he did not see the Bear who was asleep inside the hollow cherry-tree. But the Bear smelled Coyote, woke up and chased him. They ran a long ways, and at last Coyote ran up a hill and jumped up on a high rock. The Bear ran around the rock and tried to climb up on it, but could not, so he went away. Coyote sat down on the rock. He was angry, and he wondered why the Bear had chased him. Then he jumped down and ran after the Bear. The Bear was tired

¹ Told by Snake John.

² Told by John Duncan, the so-called chief of the White Rocks Utes.

after the hard run, and his breath came hard, "wuf, wuf!" but he was walking slowly away and not looking behind. Coyote came up and bit him in the leg. "Wow, wow!" cried the Bear, and he was so frightened that he defecated. Then he saw that it was Coyote, and was very angry. Again he ran after him, but Coyote ran and jumped on another big rock. The Bear could not climb up, but he ran around the rock and scratched it with his claws, for he was very angry. He stayed there a day and a night, but the sun was hot and he got thirsty. He began digging a hole with his claws on the shady side of the rock, and lay down there. Then Coyote jumped off the rock in the opposite direction. He jumped from rock to rock so as to leave no track. Soon the Bear looked up on the rock and found Coyote gone. He looked and smelled around, but could not find the trail. Coyote ran a long ways till he came to a stream. Then he walked in the stream to a lake, but he did not know how to swim. He walked along the bottom of the lake till the water covered his head. Then he drew back. He tried to swim in several ways, and at last he found the right way. Then he swam across.¹

8. COYOTE'S HORSES

Coyote made fine horses out of trees.² He rode one to town and met a White Man, who said, "Let's have a horse-race!" — "My horse can't run," said Coyote, "but all right! How far shall we run?" — "Oh, way down there; I can't tell how far," replied the White Man. Then Coyote made greenbacks from the long leaves of rabbit-plantain. He put up a big pile of the money, and they started to race. Coyote's horse was behind at first. Then he came close and passed the other horse and beat him. Coyote put the good money in his pocket, but the leaf greenbacks he threw away. Then the White Man went around the horse and looked at him. "What do you want for your race-horse?" Coyote said, "I don't want to sell him." — "But I'll give you so much money," said the White Man. "All right," said Coyote, and he took the money. The man took the horse home and put him in the stable, and in the morning he went to see him. He saw something like a twig; it was only a tree standing in the stable, with a halter hanging on one end. He said, "That man fooled me! I will hunt for him."

Coyote had changed his face. He changed himself all over, so that the man could not find him. The White Man met him, and said, "Have you seen that Coyote?" — "I have n't seen him. I just came from way back there." — "All right."

Coyote changed himself again and went to town. **He** met a rabbit

¹ Told by John Duncan.

² Coyote as transformer, Lowie, *l. c.*, p. 279, *o* and *p*.

and made a race-horse out of him and led him to town. He made twelve sacks full of greenbacks out of plantain-leaves, and packed these behind his saddle. A White Man came along on a horse and looked at Coyote's horse. "How much do you want for that horse?" asked he. "Oh, this horse can't run," replied Coyote. "Let's have a race!" said the White Man. "All right," said Coyote. "How far shall we run?" — "Way off here." — "All right," said Coyote. "Let us put up our money!" They put up their money and started to race. Coyote's horse started to run behind, but soon caught up and won. Then the White Man said, "How much do you want for your horse? I'll give you money." — "All right," said Coyote. The White Man took the horse and put him in the stable, and visited him every hour to brush him and care for him. He could not sleep that night, but thought of the horse all the time. He got up early in the morning and went to the stable. Then he saw that the horse was gone. But the door was locked. "Which way did he go?" he thought. Then he saw a little hole down in the corner. There were rabbit-tracks into the hole.¹

9. COYOTE HUNTS WITH BOW AND ARROW

Coyote stood on the shore of a lake. He wanted to cross, but was afraid of a beaver-dam at the outlet. Many beaver were in the lake, but he did not see them. He wondered what kind of animals built the dam and became frightened. He was so frightened that he ran away, but at night he returned and lay down by the lake. He tried to sleep, but the beaver kept him awake all night by slapping the water with their tails. Coyote wondered what it was. Early the next morning he saw the beaver swimming around. He had never seen such animals before, so he named them beaver.

Then he went back home, and met an Indian friend, and told him about the big, fat beaver. He thought they would be good eating; so he said to his friend who made arrows, "You are a good shot, come with me!" So they went to the lake, and the Indian shot a beaver. But it sank. Then he shot two or three swimming close to shore. Coyote asked him what he called them, and the Indian answered, "Pau-wíntc." — "Is that so?" remarked Coyote. Then the Indian told him to bring in the beaver, and skin and tan them. "Tan them well," said the Indian, "they make blankets as good as buckskin."

Then Coyote went away to hunt. He looked for horns in the hills and on the flats, and at last he saw some. He looked close, and saw they were fine, big black horns. He ran towards them and the buffalo fled. Coyote caught up to them and bit one in the leg. Then the buffalo turned and chased him. Coyote ran till he was tired out, and then jumped on a rock. The buffalo ran around the rock and hit it

¹ Told by Andrew Frank, a White River Ute.

with his horns, but could not get at him. "You can't get on this rock," said Coyote, but the buffalo did not answer. For a day and a night he kept him on the rock, and then Coyote became thirsty and began to cry. So while the buffalo was beating the rock with his horns, Coyote jumped off of the rock and ran. The buffalo looked up, saw he was gone, and started to chase him. After a long chase they came to a big lake. Coyote swam straight across; but when he looked around, he saw the buffalo right behind him. He wondered how the buffalo learned to swim so well. He ran around to the other side of the lake, swam across again, and then ran up a rocky mountain and jumped on a big rock. The buffalo was tired and went back. Then Coyote went to his Indian friend and asked him for an arrow. He wanted to kill the buffalo for a blanket; so he said to the Indian, "I saw a big black horn, called buffalo." The Indian said, "We will go and kill him." So they hunted for the buffalo, and at last they found him lying down. He was tired. The Indian crawled up close along the big rocks and shot him, but the buffalo jumped up angrily and chased him. The Indian jumped on a big rock and shot all his arrows into the buffalo, who was hurt and lay down. Then the Indian called to Coyote to bring more arrows from his house. He was afraid to jump down because of the buffalo. So Coyote brought a bundle of arrows and threw them up to the Indian. He shot some more arrows into the buffalo, who walked away, badly wounded. Then the Indian came down and they went after him. Coyote asked the Indian how to shoot, and learned how to use the bow and arrow. So he killed the buffalo, skinned him, tanned the hide, and dried and packed the meat, and took it all home. He let nothing spoil.

Now Coyote took a bow and arrow and went hunting Bear. He found some tracks under a cherry-tree, and followed them until he found the Bear asleep in the hollow tree. "Why do you sleep in that tree?" said Coyote, "you defecate too much in there." Then the Bear got up and chased him, but Coyote jumped up on a rock. He was not afraid, because he had his bow and arrows. He decided to kill the Bear; so he said, "I think I'll kill you. I thought you were my friend." So he shot the Bear, who ran away. Coyote ran after him and shot him many times. The Bear ran in the willows, and thought, "Coyote never had arrows! Who gave them to him? Why did he shoot me?" He felt very angry, and he was nearly dead. Coyote ran back and met his Indian friend. He told him, "I shot a Bear;" but the Indian said, "Maybe he is n't dead, and will come after you." But when they came to the Bear he was dead.

One day Coyote said to himself, "I'll go hunt something." He walked among the rocks and met a Wildcat. "Let's do something!" said he to the Wildcat. — "All right," said the Wildcat, "let's scratch each

other's backs." ¹ — "Let me do it first," said Coyote. Then they showed each other their claws. Coyote's claws were big and long, while the Wildcat's were short and small. Coyote scratched the Wildcat's back and tore off all the flesh down to the sinew. The blood spurted out, and the Wildcat was badly hurt. "Now it is my turn," said the Wildcat. He scratched and tore all the sinew off of Coyote's back, so that the flesh dragged on the ground. "Oh! you hurt me!" cried Coyote. "No," said the Wildcat, "look at my little claws!" — "You fool me," said Coyote. "Let's go home." — "No, not now," said the Wildcat, and then he ran away. Coyote tried to follow, but soon lost the tracks, and felt very angry. Then he looked behind him and saw all of his sinew dragging on the ground. He ran home and met his Indian friend. "Look at my back," he said, "the Wildcat did that. He hurt me." — "That's a bad hurt," said the Indian, "the sinew is all gone." Then he put the flesh back in place again and fixed it, and said, "In a short while it will be all right." Then he said to Coyote, "Wildcat fooled you. He has long, sharp claws. He showed you only the ends of them." ²

10. COYOTE STEALS THE ROLLING ROCK'S BLANKET

As Coyote was walking around one day, he saw a Rock with a blanket on it.³ He liked the blanket, so he carried it off with him. After going a short distance, he looked behind him, for he feared the owner of the blanket would come after him. And he did see something coming along. It was coming fast and leaving a cloud of dust behind it. Then Coyote ran up on a high hill. He thought the blanket's owner was coming after him, for he thought it belonged to a Ute. Down the other side of the hill he ran, where he saw a man standing in the road. He told the man that an Indian was coming after him. Then he ran on till he met a Bear. Coyote said to the Bear, "Some one is coming after me, because I took a blanket." Then he ran off, and the Bear said, "I'll catch him." Then the Bear stood out in the middle of the road. He was angry. The Indian came along fast; but when he got close, the Bear saw that it was the Rock. It knocked the Bear down and went on after Coyote.

Coyote ran on up a high hill, the Rock coming easily after him. Here he met another Indian, who asked him, "Why are you running, Coyote?" Coyote answered, "Because I took this blanket." The Indian said, "That blanket belongs to some one." But Coyote

¹ Compare Lowie, *l. c.*, p. 258.

² Told by John Duncan.

³ One of the most widespread myths of North American folk-lore. Cf. Kroeber, *l. c.*, p. 261; St. Clair, *l. c.*, p. 266; Lowie, *l. c.*, p. 262, *a, b, and c*; Dorsey and Kroeber, *l. c.*, pp. 65, 68; Wissler and Duvall (Blackfoot), pp. 24, 37; Dorsey (Arikara), p. 144; Lowie (Assiniboiné), p. 120, etc.; cf. also the following myth.

kept on running and did not stop. He ran over a mountain and down to the bottom, but the Rock came swiftly after him. At the bottom he met a number of Utes, and he said to them, "Some one is coming after me. I don't know what tribe he belongs to. I took a blanket, and he keeps coming after me, keeps coming, keeps coming." The Indians laughed and said, "All right. We don't care who it is. We'll hold him." But when the Rock came, it crashed through the Indians and killed two of them.

Now, Coyote saw it was a Rock, and no Indian, and he ran away fast. Soon he came to a river where lived some Water Indians, little men with long hair. He said to one, "A Rock is coming after me." The Water Indian said, "You stole that blanket! That's not right. That blanket belongs to the Rock, and that's the reason he comes after you. You stole it. That's not right, and you did wrong to steal it." But Coyote only ran away. Then the Water Indian stood still; and when the Rock came along, he caught it. He held it firmly, threw it back, and made it stop. Then he laughed.

But Coyote turned into a Ute. He became a good Indian and never stole any more.¹

II. COYOTE'S ADVENTURES WITH A ROLLING ROCK AND WITH LIZARD

One day Coyote started out to see some friends, and soon he came to a big Rock.² It was round and flat, and painted all colors, — red, green, yellow, and blue, — and was covered with paintings of animals. Coyote wondered what was the reason for it. Then he looked around and found the ground covered with all kinds of rings, — earrings, finger-rings, bead and shell rings. He wondered why.

Then he put on all the rings. He urinated and defecated on the Rock, and scratched in the dirt till he covered it with mud. Then he ran off, but he kept wondering about it until he was a long ways off. Then he heard a noise, "thump, thump!" "What is that?" said he. Then he looked around, and saw the Rock coming after him. He ran up a steep hill, thinking the Rock could not roll up hill, but he saw it come rolling up easily along his trail. Then he ran up a rocky hill, for he thought the Rock could not run over all the stones. But when he sat down at the top, the Rock came jumping over all the stones.

Now he felt very tired, but he ran on until he came to a big pine-tree. He thought the Rock could not fell the tree, so he hid behind it. But when he saw the Rock coming so hard, he jumped out and

¹ Told by John Duncan's father Jim. Translated by John.

² Compare Dorsey and Kroeber, *l. c.*, p. 68, for closest similarity to this version; compare also preceding myth and notes.

ran away. The Rock hit the tree, splintered it, and kept on after Coyote.

Now he was very much frightened. He ran on until he came to a big river, and, feeling quite thirsty, he jumped in. Then he thought, "The Rock can't swim," so he swam across and drank the water at the same time. But when he reached the opposite shore and looked around, he saw the Rock rolling across the river after him. So he ran on until he came to a Buffalo in a flat. Said he, "A Rock is coming after me. You'd better hold it." — "All right," said the Buffalo, "I'll hold it." So Coyote stood aside. The Buffalo pawed the ground and bellowed; but the Rock crashed full into him, and killed him. Then Coyote ran away, crying, "Wu-u-u-u!" He thought, "What's the reason the Rock comes after me? I must find somebody to hold it."

Soon he met a Mountain-Lion, and said to him, "A Rock is coming after me. You'd better hold it." But the Mountain-Lion replied, "No! I can't hold it. That Rock is very heavy, and nobody can hold it. It will knock anything down. I'm afraid of it. You'd better see some one else, for I can't hold it." Then Coyote ran on till he met a Sparrow-Hawk, and said to him, "A Rock is coming after me." The Sparrow-Hawk said, "That Rock is very strong when it is angry. It can kill any one easily. Maybe you took some of the Rock's things. It watches everybody." Yet the Sparrow-Hawk said he would try to hold it. He swooped down fast at the Rock, crying, "Wík, wík!" But the Rock came too fast, and he could not stop it. He tried several times, but the Rock kept on coming.

Still Coyote ran on. Soon he came to a big white-headed Eagle, and said to him, "What's the reason the Rock comes after me? I can't stop it. No one can hold it. It killed the Buffalo and splintered the pine-tree. It can break through anything, and always rolls along so easily." Then the Eagle said, "I believe you took all his rings; you take everything you can find. That's the reason he comes after you." — "Yes," replied Coyote, "I thought somebody had lost the rings, and I took them." Then the Eagle said, "Well, you did wrong besides. You urinated and defecated on the Rock, and scratched mud all over it. You'd better throw the rings away. Throw them far behind you. If you don't, he will keep coming after you and kill some more of your friends."

Then Coyote threw the rings far behind him as he ran. He kept on running till he reached the bottom of the hill, and then he looked around. He saw the Rock come on until it came to the rings. Then it stopped. It rolled over the rings, and they stuck to it. Then it turned around and rolled back.

Coyote was now very tired and thirsty, and wanted some water

to drink. Soon he found a spring, and after he had drunk plenty, he lay down on a rock to sleep. Then a Lizard came up to see him. He said to Coyote, "What's the reason you are so tired?" — "Oh," said Coyote, "a Rock came after me. I'm very tired. Let's lie down and sleep together. Lie close to me." So they lay down together.¹

Tum Canis "Quid," inquit, "dicis? Nobiscum in anum copulemus." Sed Lacerta: "Quare in anum copulemus? Viri cum feminis copulare debent. Non æquum est viros cum viris copulare." — "O," inquit Canis, "ipsius ludi causa. Ludo simile est, non nos vulnerabimus. Conemur." Tum Lacerta: "Magnum autem penem habes. Forsitan me interficias." — "Minime vero," inquit Canis, "parvum penem habeo, frustulum. Tu fortasse magnum penem habes." Deinde dixit Canis, "Ego primus conabor." Quo facto, Lacerta clamavit: "O! Tuus penis magnus est! Me vulneras! Desiste!" Sed Canis: "O, certe jocularis. Non vulnero. Parvus est meus penis. Sed nunc ad te res redit. Desinam." Itaque Lacerta copulare cœpit. Magnum penem habuit, Canemque vulneravit. Clamavit ille: "Me vulneras!" — "At parvum penem habeo." — "In intestina eum infiges. Me vulneras per totum corpus usque ad cor ipsum!" — "Tu," inquit Lacerta. "Me similiter vulnerabas." Deinde cessavit, "Desistamus." Tum Canis: "Quare præcipitemus? Plus ludamus." Lacerta autem, "Non," inquit, "Abeo." Et quidem abiit.

Deinde Canis quoque abiit. Longe iit. Anus intestinaque vulnerata erant. Vadere non poterat et constitit. Voluit defæcare et multum defæcavit. Deinde cum circumspiceret, fæces sanguinem intestinaque esse vidit. Prope mortuus fuit et iratus secum, "Quare meus amicus tam prope me interfecit?" Deinde diu æger incubuit. Tandem surrexit et medicinam quæsit. Cum lente vaderet, nigras forte fæces in saxo conspexit. Medicinæ similis erat. Deinde Vespertilionem in eo saxo vidit, eumque rogavit, "Habesne medicinam? Ægerrimus sum." Vespertilio "Tibi" inquit, "meas fæces, nigras dabo. Experire. Forsitan salubres sint." Edit ille, "Tuæ fæces non salubres sunt. Mihi morbum afferunt." Deinde abiit, ægrior.

Coyote went to his home, still hunting for medicine. He lay down and went to sleep, and when he awoke he was much better. Then he thought, "I will go and hunt my friend. He is a bad man; he nearly killed me." He carried a stick with him, for he thought possibly the Lizard had fooled him, and used a stick on him.

Soon he saw the Lizard's track, and followed it along. Then he called, "My friend! Come on!" But the Lizard was hiding among some cedar-trees on the hill. He was lying flat on one of the trunks, and Coyote did not see him. "Come on, my friend!" he called all the time. Then the Lizard whistled. Coyote thought, "Where did that

¹ Lowie (Assiniboine), p. 123; J. O. Dorsey (Omaha), p. 41.

whistle come from?" Then he called, "Where are you?" But Lizard only whistled several times more. Coyote hunted until sundown, and then lay down to sleep on a rock.

During the night, the Lizard came down from the tree. He walked around Coyote, leaving a track, and then hid among the rocks at a distance. In the morning Coyote got up and looked around. He saw the Lizard's trail and began to follow it, for he knew it was a new trail, made while he was asleep. As he went along, he cried, "My friend, I see you. Come on! I'll give you something nice to eat." Then the Lizard whistled again, and cried, "Yōyōwīt!"

Now, there was a big rock which echoed the sound, and Coyote thought, "There's my friend right close." So he cried, "What's the matter, my friend? Come on! I'll show you something." He ran to the rock where he heard the echo, and searched for the Lizard, but could not find him. Then he felt tired, so he went home.¹

12. COYOTE AND DOCTOR DUCK

Coyote came one day to a big river. He wanted to be clean, and not dirty any more, so he jumped in and took a swim, and washed himself. Then he ate some Indian kaméris, and went to sleep in the brush and willows. He dreamt of birds, — eagles, hawks, geese, and ducks, — and when he awoke, he saw a number of Geese on the lake. He went down to the shore of the lake, and asked the Geese how they flew, how their feathers moved, and how they flew so easily without falling down. "Yes," said the Geese, "it is just as easy as walking." Then said Coyote, "Give me some feathers, so I too can fly." — "No," said the Geese, "maybe you will fall in, and maybe you will make a noise all the time. You will go off somewhere and get lost. Geese keep together all the time, and never stray away." — "But I will go along with you," said Coyote; "then the Indians will say, 'How nice that looks!' I will go ahead; I know the way best."

Then the Geese said, "All right," and each Goose gave him some of its feathers.² They stuck the feathers over him, until he was completely covered; and then they said, "Now try them!" Coyote tried, and flew easily over the lake without falling in. He flew easily and lightly. "That is all right," said the Geese; "now we will go."

They all started up, crying as they went. The Geese cried only as they rose and descended, but Coyote cried all the time. He imitated the cry of the Geese, "Āi-i, āi-i, āi-i!" They flew high in the air, and then descended on the banks of a big river. When they had all alighted, the Geese said, "Why do you cry all the time?" And Coyote answered, "I am practising the cry. Otherwise I might forget

¹ Told by John Duncan. This version was related to him by his uncle.

² Voth, *Hopi Traditions*, pp. 197, 202.

it, so I keep trying it." But the Geese only answered, "Well, we want no more crying. Now we are going again; and if you continue crying, we will pull all your feathers out again." — "All right," said Coyote; so they started again. They all cried as they rose, but Coyote kept on crying. Then they gathered around him and pulled all his feathers out. Down he fell, a great distance to the ground, and was badly hurt.¹ But he got up and said, "Well, my friends, I'll go along on the ground. I see something away over there." The Geese said, "We are going to see the Utes." Then they left Coyote behind. When they arrived, the Utes were engaged in a great fight with the Sioux. Coyote said, "I'll go on the ground; I like it better." He slept and dreamt a little while, and when he came up, the fight was over. The Geese had stayed until the end, and gave Coyote, when he came up, an Indian girl they had rescued. Coyote said, "What's the reason they stopped so soon? Why don't they come back?"

Coyote took the girl to his home. Now a snowstorm began, and she made him a brush house. Coyote carelessly left a pointed stick upright in the ground. The girl came in and sat down on the stick, which penetrated her anus. Then she began to cry, and Coyote said, "Something has hurt my girl. I will hunt for a doctor." He soon found the Duck doctor, and said to him, "My girl is hurt, and I am looking for a doctor." The Duck said, "Go look for another doctor also." So Coyote went. Meanwhile the Duck went to Coyote's home, and said to the girl, "Where are you sick?" She answered, "A stick has entered my anus." Then the Duck pulled the stick out, and poked it into the bottom of the fire.

Soon Coyote returned alone. The Duck did not tell him what the trouble was, but said, "You must go and get water. Get it from the bottom of the lake at the middle." But Coyote thought, "What's the reason he wants me to get water way out there? There is too much water there. I'll get it closer to shore."² So he got a jar, and waded into the water up to his knees. Then he reached out and filled the jar with water, and took it to the Duck, who asked, "Where did you get this water?" — "Oh," said Coyote, "I stood so deep in the water. I got it right there." — "I told you in the middle," said the Duck, and he threw the water away. "All right," said Coyote, and he went again. This time he waded in up to his hips and got water; but when he brought it home, the Duck looked at it and said, "This water was too near shore. I told you way out in the middle, in deep water." So Coyote went again. He walked till the water reached his breast, and brought water from there. But the Duck only said, "No. That's not deep water. I told you way down in the middle." Coyote answered, "All right, I'll do it," and he went again. He went in up to

¹ Spinden (*Nez Percé*), p. 150.

² Lowie (*Northern Shoshone*), p. 238.

his nose, and got the jug full of water. But the Duck looked at it, and said to him, "No, go far down in deep water. This water was too close to shore. It is not good." — "All right," said Coyote, "I'll do it." This time he walked till the water covered his head, and then kept on much farther. He filled his jar with water, and waded out again. But he slipped in the mud on his way out and spilled all the water. Then he went in again, a long distance after the water had covered his head. He got a fresh jar of water and carried it safely home. He entered the house and said, "I got you water now way down deep in the middle." Then he looked around. Both Duck and girl were gone.

Then Coyote knew that the Duck had stolen his girl. "What's the reason," he thought, "that he stole my girl?" He sat down and thought about it. "Which way did he go?" he thought. Then far down in the fire he heard a noise, — "psst!" It was the stick. He thought, "What's the cause of that noise in there?" Then he poked the fire and pulled the stick out. "What kind of stuff is that?" he thought. "Maybe it is good to eat." So he cooled it in the water. "That's my dinner," said Coyote. Then he began to eat it; but at the first bite he began to cry, "Wu, wu, wu!" But he kept on till he had eaten it all. Then he knew all the trouble, and the cause of his girl's sickness.¹

Coyote lay down and slept one night. Next morning he arose and started out to hunt his girl. He found her track and followed it, and soon he saw a camp. He saw a little child's bow and arrow on the ground, and he thought possibly it belonged to his girl's and the Duck's child. So he guessed on his fingers, and decided it did belong to his step-child. So he took the bow and arrow along. Then he saw the smoke of the camp-fire, and by it a little boy. Then he saw his girl too. He went up to the child, handed him the bow, and said, "My step-child, here is your bow and arrow." He stayed at the camp several days, and then said to the Duck, "I saw two little eagles on a rock. Let us go and get them." So they went after the eagles. The Duck climbed up on the rock and tied the legs of the little eagles together. Then he looked around and found that he was on the top of a high rock and could not go anywhere.² Coyote had taken away all the earth from around the rock. So the Duck sat down. Soon the eagle came and fed the eaglets with rabbits. After she had gone, the Duck stole some bits and ate them, but after a little while the eaglets became grown and flew away. Then the Duck had no more to eat, and he became thin through hunger and thirst.

Coyote went back to the camp and took his girl again. Soon there were many little Coyotes there. Then they moved away. Coyote thought he had killed the Duck by hunger and thirst; so he said to

¹ Compare Lowie, *l. c.*, p. 250.

² Kroeber, *l. c.*, p. 272; Dixon, "Maidu Myths," p. 79.

his wife, "Take good care of my boys, but don't care for that Duck child. Poor boy! He has no father." The girl thought, "What did Coyote do with that Duck? Kill him? What?"

Meanwhile the Duck sat down on the rock and cried. Now he was all bones. But there was a camp of Utes a little distance away. They had seen the eaglets, and wondered, "Where did they come from?" One of the Indians came and heard the cries of the Duck; so he went home and told his boy, "I saw an Indian on the rock, who cries all the time." So they went to the rock, killing jack-rabbits on the way. They stood at the bottom of the rock, and cried, "What kind of a man are you?" The Duck answered, "I am a Duck. Coyote did this; he treated me very badly. I have nothing to eat." Then the Utes said, "Jump over, and we'll catch you." But the Duck was afraid. "Maybe I'll get hurt, my bones broken," he said. "Then," said the Indian, "throw down a rock, and I'll try to catch that." The Duck did so, and the Indian caught the rock. "Now do the same way," he said. So the Duck fearfully closed his eyes and rolled off of the rock. The Indian caught him easily, took him home, and fed him on jack-rabbits, fat ones. Then they greased him all over. Soon he was fat and all right again, and ready to start out anew.

Then the Indian said, "Now go and hunt your boy. Kill Coyote. He is bad; he will steal anything. Kill him as he tried to kill you. Make a great storm, a great cold. Blow on him; make him freeze." So the Duck set out. He followed Coyote's track, and finally saw a camp-fire. Soon he met the girl with all the little boys. Then he took a pack-basket and put all the little Coyote boys in it, where the twigs pricked and hurt them. But his own Duck boy he left outside. Then he spoke to the girl. "Where is Coyote?" he asked. "He is hunting rabbits," she replied. "Where have you moved to?" the Duck then said. "Just over to the spring, a little ways," she answered. "When will Coyote return?" was the next question. "He will come at sundown," she said. Then the Duck went over to the wickiup at the camp. He changed all the brush and cedar-sticks in the wickiup, and made the walls thick on one side and thin on the other. Then he said to the girl, "Don't tell Coyote what I say. Make a little fire. Take good care of my boy, but never mind those Coyote boys." Then he lay down outside of the thin side of the wickiup, and covered himself up well. He had a big stick beside him.

At sundown Coyote came home and brought some rabbits to cook. Now it was rather cool; so Coyote said, "Why have n't you got plenty of wood and made a big fire? Who told you not to make a big fire? Duck? Has he come back? And why don't you take care of my boys? You care for that Duck boy. What's the reason for that? Did Duck tell you to? I believe he did. What makes it so cool? I believe Duck

has come back, and that's the reason." Then he sat down by the fire. At midnight the Duck got up and began to blow. Coyote got very cold, and the Coyote boys were frozen to death. The fire went out, so Coyote went and lay down in the embers. When daylight came, the Duck got up and hit Coyote with the club. "What's the reason," said he, "that you nearly killed me on the rock hill?" Then he knocked Coyote down and went back to the camp. The Duck boy was alive, as he had been covered up well. Then the Duck took him and the girl away. She was pregnant with Coyote boys, so he forced them all out. Then he took her and the Duck boy to his home.¹

13. COYOTE JUGGLES HIS EYES AND BECOMES BLIND

One day while out walking, Coyote came to a lake where there were many ducks and geese swimming around. He went close to the water and sat down. "They look good to eat," thought he; "I wonder how I can catch them!" At last he decided to try walking on the bottom of the lake. He walked a long way out until he saw the birds' feet, and then he seized them and walked ashore. He did this until he had three or four big ones. Then he packed them home, and met his Indian friend. "What do you call them?" he asked him. The Indian called the ducks "tciquitc," and the geese "uwénunq." "What are they good for?" asked Coyote. "They are good to eat," replied the Indian; "we use the small feathers for pillows to rest our heads, and the long feathers to feather our arrows." So Coyote cooked the birds and ate them, and made arrows with the long feathers.

Then they went hunting fish. The Indian shot one and took it home. He showed Coyote how to use the bow and arrow, and Coyote went hunting alone. He stood on the bank of a creek, and a big fish came swimming along. Coyote shot at him, but the big fish broke the arrow. Coyote was so frightened that he ran home and told the Indian. "Go again," said the Indian, "and kill the fish; he is good to eat, and you can dry and keep his flesh also."

Then Coyote walked till he came to a big white-pine tree. He heard some laughing and talking, and saw some Bears there, so he ran home and asked his Indian friend for some arrows. Then he returned and crawled up close to the Bears, who were copulating. He heard the Bear's wife say, "Hold on! Coyote may come and see what you are doing." But the Bear laughed and said, "Oh, no! Coyote is a coward. He is afraid of everything. If he saw me a long ways off he would run." Then Coyote came up close, shot him many times, and then chased him. The Bear wondered, "How did Coyote learn to shoot and hurt me? I'll kill him some time." He was very angry, but Coyote only laughed.

¹ Told by Jim Duncan; translated by John.

Another time Coyote was wandering around to see what he could find. He heard birds laughing and talking. So he crawled up close in the willows and brush by the lake, and saw many little birds in a tall tree. The little birds pulled their eyes out and threw them up in the willow-branches.¹ Then they shook the branches, and the eyes fell down in their places again. Then they laughed. Coyote asked them what they were doing with their eyes, and they said they were just having some fun. Then Coyote said, "Let me try it!" — "No," said they, "you will lose your eyes; you can't do it." But Coyote went and sat down by the lake. He felt crazy. He pulled his eyes out and threw them up in the willows. Then he shook the willows, but the eyes only fell on the ground. Now he was blind. He thought now he was certainly crazy. He heard water rushing far away, and followed it and sat down by the brook.

Soon two little girls came along. They did not see him; but he called to them, "Halloo! Where do you come from? What tribe do you belong to?" — "Shoshone," they replied. "What tribe are you?" — "Just the same as you, Shoshone," he said. "I'll go along with you." — "All right," said they, so he covered his eyes and went along. Soon they came to a buffalo, and the girls told him to kill it.² "Yes," said Coyote, "but I left my arrows at home." — "Never mind," said the girls, "we'll make one quickly;" so they made one out of bone. "You'd better kill one," they said, and so Coyote walked till he got the wind from the buffalo. Then he crawled up along the wind and shot several times. He hit and killed it, but he did not know it. He thought he had missed. Soon the girls came up. "Why don't you skin it?" they asked. "Well," he replied, "I was waiting for you." Then he followed them up to the buffalo. "Why don't you begin?" asked the girls. "I have n't any knife," he said. Then one of the girls handed him hers. He grasped blindly at it. "What's the matter?" she said. "Have n't you any eyes?" Then Coyote took the knife and tried to skin the buffalo, but he cut it all to pieces. "What's the matter?" they said. "You've cut the skin all to pieces." — "Oh!" he said. "I tried to skin it quickly. We'll throw it away and kill some more buffalo."

Then the girls cooked the beef, and told him to come and eat. He walked past far below the fire. "Where are you going?" they cried.

¹ The "eye-juggler myth" seems to be one of the most popular stories in Western mythology. Kroeber (Gros Ventres), p. 70; Dorsey (Caddo), p. 103; Teit (Shuswap), p. 632; Russel (Cree), p. 215; Kroeber (Cheyenne), p. 168; St. Clair (Shoshone), p. 269 (Comanche), p. 278; Wissler and Duvall (Blackfoot), p. 29; Voth (Hopi), p. 194; Spinden (Nez Percé), p. 19; Matthews, *Navaho Legends*, p. 90; Lowie (Assiniboine) p. 117; Dorsey and Kroeber (Arapaho), p. 50, etc.

² Lowie (Shoshone) p. 272, c.

"Oh," he said, "I was just doing that for fun." Then he came up and sat down in the meat. "Why do you sit down in the meat?" they said. Then the girls made a wickiup, and Coyote went to sleep while they stayed up and packed the meat.

Then they thought, "What's the reason he can't see? Maybe he has no eyes!" So they crept up to him, lifted the covering, and saw that his eyes were gone. So they ran away and left him still sleeping. They found some old timber full of red ants, and brought it back to the camp. They put it under his head and then ran away. The ants ran all over his head and into the eye-sockets and bit him. Then he woke up and cried, "Come here! The ants are biting me all over." But there was no answer. Then he jumped up and smelled around till he found the girls' trail, and ran after them. The girls were now on a high hill, and saw him coming. "What's the matter?" they cried. "All right," said he, "I'll catch you." — "All right," they replied.

One of the girls had a purse with jingles on it. These made a great noise, and Coyote followed the sound. Now he was catching up to them. On the other side of the hill was a high cliff. The girls shook the purse, threw it over the cliff, and then ran to either side. Coyote ran right over the cliff and broke his leg. The girls came to the cliff and looked over. Coyote was far below on the rocks, eating the marrow out of the broken bone. The girls cried, "Coyote, what are you doing? Eating your own leg-grease? Shame!" But Coyote said, "No! I killed a mountain-sheep, and I am eating his bones. Better come down." — "No," said they, "you are eating your own leg-grease. Shame!"¹

14. PORCUPINE CROSSES THE BIG WATER

Porcupine stood by the Big Water.² There were many Buffalo on the shore, and he said to one, "I want you to take me down across the river." — "All right," said the Buffalo, "I'll take you across. How are you going to ride? Between my horns?" — "No," said Porcupine, "I'll ride on your back."

The Buffalo swam many nights. Porcupine stayed on his back and held on to the hair, and at last they reached the shore. So Porcupine got across.³

15. PORCUPINE RIDES ON A BUFFALO

Porcupine once wanted to ride on a buffalo. "You can't ride," Coyote said to him. "I'm a pretty good rider," replied Porcupine, and he climbed up on a buffalo. Then the buffalo began to trot, and Porcupine fell off.

Again he tried it and fell off. Then he got on the buffalo's head and

¹ Told by John Duncan.

² Identified as the Missouri River.

³ Told by Snake John.

grabbed his horns. Now he would not fall off. He raced with Coyote on his horse and beat him. He was not tied on.¹

16. PORCUPINE KILLS THE COYOTES

Once Porcupine went out hunting buffalo and killed a fine one. Then he hunted among the rocks for a stone knife to skin it. Coyote came along and saw Porcupine.² "I have a knife," he said. Porcupine said, "I killed the buffalo, but now there are two of us here." Coyote skinned the buffalo and took out plenty of fat. Then he killed Porcupine. He took some of the meat far off to his wickiup, and told his family, "I have killed a buffalo and I killed Porcupine. In the morning we will go over there."

Now, Porcupine was a good man, a very good man. He was dead, but now he woke up and became alive. He said to the timber on the mountain, "Timber, grow up!" Then he stood on the buffalo, and a big tree grew up under them and lifted them into the air. Coyote came and stood under the tree, but did not see Porcupine till he spoke. Then Coyote said, "O Porcupine dear! my dear uncle! give me some meat. I am hungry."

Now, Coyote had his little boy with him. Porcupine said, "Take that little boy off a little ways, and then I'll give you the head and neck." Coyote did so, and then stood close to catch the big bone. Porcupine threw it so that it killed them. Then he came down. He took the little Coyote boy up in the tree and gave him plenty to eat. When he was full, the Coyote boy said, "I must defecate." — "Go over there on the limb," said Porcupine, and the Coyote boy crawled out on the limb. Then Porcupine stamped on it, and he tumbled off and was broken open. So Porcupine killed all of them. Now he had all the meat, so he went home to his wickiup. He was a very good man and could not die.³

17. THE BEAR-EARS' COUNTRY

A Bear met some Indians. They asked, "Where are you going?" He said, "I'm tired. I'm going to the Bear-Ears' country. I am looking for the country. Back here, over there, is the best country, with bull-grass, strawberries, and good eating. That's what I am looking for."⁴

18. MOUNTAIN-LION WRESTLES WITH BEAR

Mountain-Lion went out to hunt, and left his wife at home. Soon Bear came along to the camp, and said to Mountain-Lion's wife, "Let's

¹ Told by Snake John. Cf. 5, "Coyote learns to Ride."

² Lowie (Shoshone), p. 267; St. Clair, *l. c.*, p. 266; Kroeber (Ute), p. 271; Spinden, *l. c.*, p. 21; cf. also Dixon, *l. c.*, p. 83.

³ Told by Snake John.

⁴ Told by Andrew Frank.

go!"¹ — "No," said she, "he may kill you." But Bear said, "No, I will beat him." Then he tore up trees and threw them down. They were old trees. "Look here!" he said, "I am strong." So he took her away, and they camped out.

Mountain-Lion came back home and found his wife gone. He looked around and found their tracks, and then he followed them and soon reached the camp. He hid himself; and when his wife and Bear sat down, he began to crawl closer. His wife looked. "Now," she said, "he's coming. Throw him down." Then Mountain-Lion and Bear began to wrestle. Bear threw him once, but Mountain-Lion was only fooling him. After a while he threw Bear down on a big rock and broke his back. Then he took his wife home.

Bear was dead.²

19. THE COUNCIL OF THE BEARS

A man went hunting in the timber. He saw something and heard some one singing, so he went towards it. He saw some Bears sitting in a circle, singing and smoking; and he said to himself, "What are they smoking? Where did they get the pipes and tobacco? Let's have some!"

He crawled up close to them. One Bear stood up and asked, "What do you do when you kill people?" The Bear sitting in front of the Indian said, "I killed a man, an Indian, and then I covered him over with dirt and buried him; but when I went away, he got up again and walked off." When the Indian heard this, he crept away. The Bears did not see him. Then the head Bear said, "You fellows, when you kill Indians or horses, tear them all to pieces." Then they sang and danced again.

The Indian crept up again with some long willow-twigs. He crawled up close, and began to poke the twigs in the Bear's anus. The Bear broke the sticks several times, but he did not notice the Indian. The man crept back again, got on his horse, and rode into camp. He said to the other Indians, "The Bears are holding a council over there. They are going to tear us all to pieces." The Indians said, "Let's go and kill them all! They talk evil." So they got horses and went after them. The Bears were dancing again. The Indians surrounded them and shot them all.²

20. THE GREAT EAGLE

A long time ago there was a big eagle who carried off Indians and ate them.³ Its nest was on some great flat rocks in the sea.⁴ A man

¹ Kroeber, *l. c.*, p. 274.

² Told by Andrew Frank.

³ St. Clair, *l. c.*, p. 272; Lowie, *l. c.*, p. 283.

⁴ Great Salt Lake?

went to the mountains, and the eagle carried him away to its nest. He had been held only by the skin, and was not hurt. He saw Indian bones all around, and an old woman who was still alive.

The eagle flew off again, and they talked. "The eagle will kill us both," they cried. But the man found a big club on the nest; and when the eagle came with a dead Indian, the man took the club, knocked the eagle twice on the head, and killed it. He killed the young eaglets too. Then he cut their wings off and fitted them together to make a boat. In the morning they got into the boat and sailed all day across the water. Then they went home.

This was a long time ago.¹

21. ORIGIN OF THE WATER INDIAN

Pánapütc was a very heavy, stout man and a great wrestler. He had thrown all the other Indians, and had never been thrown himself. One day he said to Wildcat, "Come here, now!" Then Wildcat came, and they wrestled beside the Big Water.

Wildcat lifted Pánapütc up and threw him into the middle of the water. Then he said, "You will stay in the water all the time now, and people will call you 'Water Indian.'" So Pánapütc lost, and stays in the water all the time.²

22. THE SIX-HEADED MONSTER

A long time ago there was a big wickiup where a man lived alone. One day a bad Indian came along and cut his throat and ate him. He had six heads;³ and he killed and ate so many Indians, that the skulls covered the ground like rocks.

One day he came to a big wickiup. A little Indian with a little dog lived here. He had a very sharp sword, and cut off the six heads of the big Indian.⁴ Then he laughed.²

23. THE ABANDONED BOY AND TAWÍCUTC

A man had many children. One boy was a great eater, and at meals he would eat everything there was. His parents said, "Let's go and leave him over in the brush!"⁵ The boy heard this, and went to an old woman who had a camp close to his. "My parents say they will leave me out in the brush," he said to her. She told him to put some ashes in a sack, and to drop little pieces every thirty steps, so that he would not get lost when his father left him in the brush.

Soon his father took him out. There was much brush, and he could

¹ Told by Andrew Frank.

² Told by Snake John.

³ Na βaintutcitc.

⁴ Kroeber, *l. c.*, p. 283; Wissler and Duvall, *l. c.*, p. 163.

⁵ Compare Grimm, "Hansel und Grethel."

not see anything. His father left him far off in the brush. "Stay here," he said, "while I urinate." Then he ran away, and the boy could not see him any more. Now he was lost. Then he followed the ashes, and kept on till he got back to camp again. His mother said, "How did he get back? We will take him out again."

The boy went to the old woman's camp again. He said, "My father and mother say they are going to take me out in the brush again." The old woman said, "Get some corn and drop it on the way."

His father left him again, saying, "I must go and urinate." The boy started back again by the trail of the corn, but the birds had eaten the corn up. Now he was lost. He wandered around until he heard something, and when he went towards it, he heard some chickens cackling. It was noon, and he had been in the brush two nights. It was a white man's house; and the white man asked him, "Where did you come from? Do you want to work for me?"—"Yes," said the boy, and he stayed there all the time.

Now, the boy had become a man. He said, "I will go and visit my home." One day he found the key to the man's money-trunk in the barn, where the man had lost it. He tried the key in the trunk, and opened it. There was plenty of money there; and he took the money, some good clothes, and a horse, and rode off. He ran away. Soon he met two boys who had something called "Tawícutc." They could get on it, and say "Tawícutc! Go!" and it would fly off like an eagle. Then the man said, "Let me hold that! You boys have a foot-race and see who runs the fastest. I will give you money." Then the boys took off their clothes. "How far shall we run?" they asked. "Oh, a long ways," said the man. Then he took Tawícutc a little ways off. He got on it and said, "Tawícutc! Go!" He flew up a high mountain and stopped, leaving the boys far behind. Then he flew on again.¹

24. A "DEVIL" STEALS PIGEON-BOY

An Indian Pigeon ² Girl was playing with her baby brother when a Devil ³ came by. He wanted to steal the boy. "Who is this?" he asked her. "That is my brother," she replied. Then the Devil carried him away.⁴ Soon Pigeon-Woman came and asked for her baby, for she wanted to nurse him. Pigeon-Girl said, "He is gone. A Devil carried him away." Then Pigeon-Woman killed her daughter for letting the baby go. She cried all day, "Wúu, wúu, wúu!" like a pigeon, and she searched for the Devil all the time.

The Devil took Pigeon-Boy to his home, for he lived near Pigeon-Woman's house. Soon Pigeon-Boy grew up. One day he went out

¹ Told by Andrew Frank.

³ Nôsa7atc.

² Mourning Dove?

⁴ St. Clair, *l. c.*, p. 270.

hunting, and heard some one crying. He did not know it was his mother, but wondered who it was; and when he went back, he told the Devil about the noise. He told the boy he must not go near the place or some one would kill him. "It was no relation of yours," he said.

But the boy wanted to find out what the noise was. He went hunting a long ways off, and killed some deer. Then he skinned them and packed the meat on a tree-branch; and when he came home, he told the Devil to go after the meat. The Devil went, but could not reach the meat, because it was too high up. When he had gone, the boy went to find the noise. The Devil pushed the meat off the branch with a pole. Then he wrapped it up and started home, but the pack-cord broke. He tied the meat on his back and began to run. Again the cord broke, but he fixed it and at last reached home.

Pigeon-Boy searched for the noise he had heard, and at last he came upon his mother, who was lying upon the ground and crying. "Why are you lying here?" he asked her. "What are you crying for?" — "Halloo, my son!" she cried when she saw him. Then she hugged him. "Let's run away!" she said. "All right," answered the boy, and they ran away.

Soon Pigeon-Boy saw an Antelope. His mother cried, "O Antelope! help us! A Devil is coming after us." — "All right," said Antelope, and he picked them up and held them in his cleft hoofs. Soon the Devil came up to them. "Have you seen the Pigeons?" he asked. "No," said Antelope. Then the Devil went away. But he came and asked again, and then went back to look at the tracks. Then Antelope threw the Pigeons as far as he could, and they ran north till they came to Mountain-Sheep. "Hurry up!" said Pigeon-Woman. "There's your grandfather there." Now the Devil was very close behind them. "Mountain-Sheep, help us!" they cried. "All right," he answered, and put them in his nose. The Devil came up and asked, "Have you seen the Pigeons?" — "No," answered Mountain-Sheep. His nose was very sore, but the Devil did not notice it. The Pigeons ran on again till they met Wild-Snake. "Help us!" they cried. "A Devil is trying to kill us." Wild-Snake put them in a smoke-sack. Then the Devil came up and hunted around for them. Wild-Snake had a rock-house with much grease in it; and when the Devil went in to hunt for the Pigeons, he threw some fire inside and closed the door. Then he opened the sack and let the Pigeons out. "I have killed him," he said. Then he told them they might go home and not be afraid of anything else.

So they both went home. They stroked the dead Pigeon-Girl there, and she woke up. She got better, but cried all the time.¹

¹ Told by Jim Duncan, translated by his grandsons.

25. NÓWINTC'S ADVENTURES WITH THE BIRD-GIRLS AND THEIR
PEOPLE

Nówintc¹ was wandering alone about the country.² He thought how he would like to have a home, a tepee, and many babies. Then he came to a hill where there were plenty of service-berries, and he ate some. He spied a Deer, and crouched down behind the bushes. He was just going to shoot, when the Deer saw him and cried, "Hold on! Don't shoot me, and I'll tell you something."³ I saw two girls over there swimming in the lake. It is a fine lake, and many people swim there. The water is neither cold nor hot, but just right. All the girls swim there. It is just over the hill, with a fringe of willows all around it. Go and look through the brush, and maybe you will see something."

So NÓwintc went on till he came to the lake. He went close and peeped through the willows, and saw two girls in swimming. They looked something like birds, — one yellow, the other green. He looked around till he found their dresses, and took them a little distance off. Then the girls noticed him, and said to each other, "Why has he taken our dresses?" And they cried, "Bring our dresses here!"

NÓwintc then came up to them, and said, "Well, if you like me, then I'll give them to you." One of the girls said, "Why should we like you? Give me my dress." — "We'll talk about that pretty soon," said NÓwintc. Then she said, "Well, I like you," and NÓwintc gave her her dress. The other girl said nothing. Then the girls talked together so that NÓwintc did not hear. They talked about some fine ear-ornaments they had left under their dresses when they undressed. They prized the ornaments very much. NÓwintc had not seen the ear-ornaments; but if he had taken them, the girls would have said they liked him very quickly. Then one girl got dressed and put on her ear-ornament without NÓwintc's knowledge. The other girl then said, "All right, I like you," and NÓwintc gave her her dress. When she had put on her ear-ornaments, she told him that if he had taken the ornaments, they would have married him, but since he had overlooked them, they would not.

Then NÓwintc told them about the service-berry bushes, and they all went and ate some, and also some choke-cherries. The girls had brought some bread and meat along to eat. Now it was night, and NÓwintc was sleepy. He said, "Let us sleep here to-night and go home to-morrow!" — "Our home is a long ways off," said the girls. They thought, "He would like to sleep with us." So they all lay down

¹ NÓwintc^u — the tribal name of the Utes.

² In general concept cf. "Náíínéshani," Washington Matthews, *Navaho Legends*.

³ Kroeber, *l. c.*, p. 277.

to sleep. The two girls tickled and played with Nówintc, and he liked it. Now it was midnight. Nówintc was sound asleep, but the girls only pretended to sleep. Then they got up and ran away.

At daylight he woke up and looked around. "Where are my girls?" he cried, for he liked them very much. He resolved not to go back, but to hunt for them, so he followed their tracks. They led up to the top of a hill and then disappeared, just as if the girls had flown away. Then Nówintc walked back to the lake again. It was now noon, and there were three boys swimming in the lake.

He lay down in the willows for a while. Now it was afternoon, and he went down to the lake-shore. "Halloo, Nówintc!" cried the boys. "What are you doing here?" — "Oh!" said he, "I came over to take a swim." — "Do you swim here?" they said. "We never saw you here before." — "What people have you seen here?" asked Nówintc. "Oh! We see everybody here; we've seen many girls swim here, three or four kinds." — "What color girls?" asked Nówintc. "Oh! all colors," they replied. "We've seen black ones, white ones, sometimes one a little red, sometimes a little white, sometimes red, sometimes yellow and green ones." — "They are the ones," said Nówintc. "Where are they from? What tepee?" — "Oh! their tepee is very far off," said the boys. Then they told him all about the girls. "They have nice ear-ornaments, — green ones for the green girl, and yellow ones for the yellow girl. When they come to swim, they put the ear-ornaments under their dresses. Maybe Nówintc will come along, and like the girls. If he takes the dress and ornaments, — that's the best way to catch the girls. If he keeps the ornaments, but gives them the dresses, then the girls will say, 'Let's go home to mother and make everything right!' Then he will be married." Then the boys said to him, "You don't know much! If you do that, then you'll be married." Then they said, "Maybe you are Nówintc. We think so. You took only their dresses. You don't know much." — "Yes," said Nówintc, "but where do the girls live?" — "Far to the east," answered the boys. "You go about a hundred miles, and then you come to a big mountain. From there you can see another big mountain about a hundred miles farther on. You go straight to this mountain, and from its top you can see a little house, about fifty miles away. Here one of the girls lives."

Nówintc thanked the boys and started off. He travelled very fast; and when he had gone halfway to the mountain, he rested awhile on a high hill. Then he continued on to the mountain, where he slept for a night. In the morning he started off for the next mountain; but he felt rather tired, and soon sat down for a rest. Then he went on a long distance through a river-bottom, and soon he saw two boys playing on a little hill. He went up to them. "Halloo, boys!" he said.

"Halloo, man!" they answered. "Where have you come from?" — "Oh, I came along the trail," he answered. "I don't know the trails about here. Where does this one lead to?" — "It goes to the big mountain a long ways off," they replied. "But why are you coming this way?" — "I am hunting for my girls," he replied. "What girls?" they asked. "Two of them, — one green and one yellow." — "What kind of ear-ornaments had they?" asked the boys. "Green and yellow ornaments and dresses," he said. "Yes," answered the boys, "we saw them. They are very far off yet, a long distance past the big mountain. Maybe you won't be able to walk there. It is very far."

Now the boys had some fine large eagle-feathers with them. "What do you do with those feathers?" asked Nôwintc. "Oh, we just use them to fan ourselves when we are tired," replied the boys. "No," said Nôwintc, "now tell me the truth." — "Well," they answered, "we use the feathers to fly." — "How do you use them?" asked Nôwintc. "We hold some feathers in each hand and cry, 'Fly, fly!' and then we go." — "Let me see them!" said Nôwintc, and he took the feathers in his hands. Then he noticed a veil on each boy's arm. "How do you use the veils?" asked he. "We spread them over ourselves, and then no one can see us," they answered. "Let me see them also!" said he, and they gave them to him. Then he spread out his arms with the eagle-feathers in his hands, and cried, "Fly, fly!" He rose into the air and flew rapidly over the big mountain. He looked behind, but the boys could not come after him. Soon he stopped safely in front of the house he sought.

Nôwintc then spread the veil over himself and walked around the house. In the door sat an old woman, and inside the room an old man. In the other room he heard a girl singing. Then he walked slowly in the door. He looked at the old couple, but neither of them saw him. Then he looked into the other room and saw the green girl cooking meat. She put the meat down; and Nôwintc ate it all up, for he was hungry. Then the girl turned around and saw that the meat was gone. She cried, "Where's my meat? Who took it?" Then she went out to the old woman and said, "Mother, did you eat my meat?" — "No," her mother answered, "I guess you ate it yourself. Maybe you are joking." Then the girl came back into the room. Nôwintc took off his veil, and the girl saw him. He put his hand over his mouth as a signal to be quiet. Then she shut the door and greeted him, saying, "How did you come here?" — "Right through the door," he answered. "Did n't my father and mother see you?" — "No." — "Are you hungry?" — "Yes, very." — "Well, come here to-night. My father is harsh, and maybe he will bother and scold you, but after supper he will go to sleep." Nôwintc said, "All right!" Then he put on the veil and went noiselessly out of the door. He went out a

little ways to a hill, where he lay down and slept, for he was very tired.

When he awoke, it was nearly nightfall. Near him he saw some people who had not observed him. He crawled up close, and saw a man with two girls. The girls, who were all black, said, "We saw a man called Nówintc over at the lake far back there." — "Well," said the man with a conceited air, "is he a much better-looking man than I?" Then he stood up and posed. "Do you like that man Nówintc?" he asked. "No," they replied, "that Nówintc is a nice man, but do you see that green girl over there? She likes him. He caught her and the yellow girl at the lake, and now they want him all the time." Then the man said, "What's the reason they don't like me? Why do they like him? What tribe does he belong to? I'm a good man." Then he posed again. But the black girls smiled, and said, "No, the girls like Nówintc." The man said, "Why don't they like me? I'm a good man. I'm going down to see them to-night."

Now it was nightfall. The old father ate his supper; and then his daughter said to him, "You'd better go to sleep, old man; you're pretty old." So he went to bed. Now Nówintc came in and sat down, and she gave him plenty to eat. Then Nówintc said, "Another fellow is coming to sleep with you to-night." — "What kind of a fellow is he?" asked the girl. "He was with some black girls," explained Nówintc. "Oh," said the girl, "I don't like him, and my father and mother don't like him, either." Nówintc said, "Then let him come in." Soon there was a knock at the door. Nówintc put on his veil, and the green girl opened the door. "Why do you come here?" she asked. "You had better go home." — "Oh, I have come to sleep with you," said the man. "No," replied she, "I'll tell my mother." — "What's the reason you don't like me?" he asked. "You'd better go home," she replied. "Do you like somebody else?" — "No." — "What's the matter with me?" he asked, as he strutted with pride. "I'm a good man. Look me over." — "No," she said, "you are not. You have n't any nice ring. I'll tell my mother if you don't go home." — "All right," said he, "I'll go," and he went. Then the girl made the bed, and they spent the night together. She said to him, "Maybe my father won't like you, and will tell all the people around here. They are bad people and may kill you."

In the morning the green girl got up and got the breakfast for the old couple. Then she said to Nówintc, "Come and get your breakfast." The old man looked at him and said, "What is this man doing here?" — "I met him a long ways off at the swimming-lake," replied the girl. "He took our dresses and gave them back again. That's the reason he comes here to see me." — "Well," said the man, "I'll go out and see my friends about it." So he went out and told every

one he met, "A man came and slept with my girl. What shall I do?" — "Let's kill him!" said all the people, so they told a number of boys to go and get him. Then they made a great fire, and put a big pot full of water over it. Soon it was boiling. Then they brought up Nówintc and held him firmly. They said, "Now we are going to put you in. If you don't cook, if you live, then you can have the girl."¹ Then they all laughed, for they thought he would certainly be boiled. But Nówintc thought, "Maybe I won't cook; maybe I will cool the water like ice." So he said, "All right, but put my legs in first. I'll boil upwards!" Then several strong men seized him and put him in the pot, standing, while all the people laughed. But as soon as his feet touched the water, "pssst!" It sounded as if a cold object had been thrown in. Nówintc walked around in the pot and then jumped out. He was not hurt. All the other people were much frightened, and started to run, but Nówintc caught one young man. He was quite angry. "Now it is your turn," said he, and he threw him in the pot and held him in. In a few minutes he was entirely cooked. Then Nówintc walked back to the green girl.

Now all the people were greatly afraid of him. They talked to each other, saying, "What tribe can he belong to?" — "And how can we kill him?" — "Let us make an iron fork with many sharp points. Then we will tell him, 'If you can run into this fork, and not be hurt, then you can have the girl.'" This they did, and told Nówintc. "All right," said he, "I'll do it first, but one of you must do it after me." They agreed. Now Nówintc thought, "Maybe I will break the iron; maybe it won't hurt me." So they made a great iron fork. Nówintc ran full into it, but the points all broke. They would not hurt him. "Now fix it up the same way," he said, and they did so. "Now you run," said Nówintc to a young man. He did so, and the iron points ran clear through him.

Now the people were greatly afraid of him, and wondered, "How can we get rid of him?" So they took him to a great forest of timber. "Can you chop all this timber?" they said. "Yes," he answered. Then they gave him an axe and put him to work. "When you chop it all," said they, "you can have the girl." He worked hard all day, but cleared only a little ground. At nightfall they said, "Well, Nówintc, go home now, and chop some more to-morrow." So Nówintc went home and had supper with the green girl. Then he sharpened his axe and went to bed. But soon he got up, took his axe, and went to the forest. He felled each tree at one stroke, and by morning all the timber was down. Then he came back home. Next morning the people saw what had happened, and then they were even more afraid of him. "We can't beat this fellow Nówintc," they said. "What

¹ The suitor test (Lowie [Assiniboine], p. 211).

tribe can he belong to?" And the green girl said, "No! You can't beat anything he does. If you try to, many of you may be killed." So Nówintc lived with the green girl many days. Soon there was a girl born to them.

Now Nówintc wanted to go and see the yellow girl. He put on his veil and took the eagle-feathers in his hands, and soon he was at her home, many miles away. She also had a father and mother. Nówintc slipped past them into the house where the yellow girl was. Then he took off the veil. The yellow girl laughed, and said, "Where did you come from? Did you come to see your girl?"—"Yes," he replied. "Then you like me?"—"Yes." Then she said, "But maybe my father and mother will not like you. Maybe they will tell all the people around here, and they will kill you. They will kill anybody here."

In the morning the yellow girl got breakfast for the family. Then her father said to Nówintc, "Well, Nówintc, do you want my girl? We will go out and see all the people, and fix it up." So they went out together. The people thought, "How can we get rid of him?" Then they decided to heat a pot of water and put him in. "If you are not hurt," said they, "then you can have the girl." They thought it would certainly kill him, but Nówintc was not afraid. He knew now that the hot water would not hurt him; so he said, "If I am not hurt, one of you must jump in after me."—"All right," said they, and they laughed. Then they put him in, feet first, but he jumped out unharmed. "Now you try that," said he, as he threw another man in. Then he came back to the yellow girl. "Were n't you afraid you would be cooked?" she asked. "They are pretty bad people." Then they spent the night together.

Now the people were very much afraid of him, but they disliked to give him the girl. So they led him to a tall pole, and said, "Now, Nówintc, if you can climb to the top of this pole, you can have the girl."—"Very well," said Nówintc, and he climbed it. "Now you do it," said he. "Who can beat me?" But all who tried it fell off. They could not beat Nówintc. But they thought they must somehow get rid of him. "Let us make him walk a rope," said they. So they stretched a long rope between two rocks. "You must walk that rope," they said. "If you fall off, you cannot have the girl." But Nówintc walked easily over the rope. He could not fall off. Then he said to the others, "Now you walk that." Two other men then tried it, but they fell off and broke their backs. "What can we do now?" they said. "He is a very clever man." Then they all went to the girl's father. "Let him have the girl," he said, and so Nówintc married the yellow girl.

Soon his father-in-law said, "Well, Nówintc, go hunt deer and

buffalo. You'd better ride the mule." But the yellow girl heard what her father said, and she went to Nŏwintc. "That's a pretty bad mule," she said; "but just say to him, 'Don't hurt me; I'll give you something good to eat. But kill that old man.' Then let him feed on good grass while you hunt."

So Nŏwintc rode the mule off. When they came to a good pasturage, he got off and said to the mule, "Mule, look here! Don't kill me; I give you good feed. But kill that old man who starves and beats you." Then he went out and killed a deer. He packed it on the mule's back and came home. When he got home, all the people were standing around. They were surprised to see him, and said, "What's the reason the mule did n't kill him?" Nŏwintc unpacked the meat and took it into the house, and the yellow girl cooked it.

Then the father said to one of the men, "Put the mule in the corral and whip him." So one of the men took him in. He hit him on the head, and said, "Why did n't you kill him?" but the mule only shook his head. Then the man beat him. This maddened the mule so that he bit the man in the neck and carried him to the river. Then he dropped him in and came back. Now the yellow girl said to Nŏwintc, "That's a bad mule. You'd better go out and feed him." So Nŏwintc went and inquired about the mule. Another man came into the corral, asked the mule about the first man, and began to beat him. Then the mule grabbed him by the neck, and dropped him in the river.

Then the people said, "We'd better kill that mule. He has killed two men." The yellow girl heard this, and said to Nŏwintc, "They are going to kill the mule to-morrow. Let's run away on him!" So at night Nŏwintc went to the mule and said, "The people are going to kill you. We two will ride you away, and you must go fast." Then Nŏwintc packed up some food, paints, and all the girl's things. They got on the mule and started off, and loped all night at a good pace.

When the yellow girl's father arose, the sun was up high. "Why don't you get up and get breakfast?" he called. But the yellow girl was gone. Then he woke his wife, and told all the people. He went over to the corral, and found the mule gone also. He told all the people, "My girl has run away with Nŏwintc. Let's kill them both!"

Now, the mule kept on going, and at last they came to a very wide river and swam across. They saw the people close behind them; so Nŏwintc said to the mule, "We'll stop here and fight. We'll kill them all." So they jumped off. Five of the people swam across after them, and found the trail and followed it. Then the mule rushed at them. He was very angry. He bit and kicked them until all were dead, and Nŏwintc captured all the horses. They were of all colors, — bay, yellow, black, white, and roan. Now he had five

horses and one mule. The yellow girl said to him, "These horses can ride a long ways." He asked, "They won't balk, fight, bite, or kick?" — "No," said the girl, "they are all right." Then Nówintc said to the mule, "Well, you are all right, too." Then they set out again with the mule and horses. After many camps, twenty days, they came to Nówintc's house, and settled there. Soon they had children, — two boys and a girl. Soon the boys were grown and able to ride horses.

The green girl's daughter was grown also. She asked her mother one day, "Who is my father? I don't know him. How was I born?" — "Your father is far away at the other side of the swimming-lake. His name is Nówintc," the mother replied. "Let us go to see him!" said the daughter; so they set out. Now, Nówintc told his boys, "Over there is a nice lake where we used to swim. It is a little hot and a little cold." — "Let's go to see it!" said the boys; so they went. They undressed and went in to swim. Now, the green girl and her daughter came up to the lake. The boys saw them, and said, "Let's go and speak to them!" so they dressed and went up to them. The green girl saw that the boys were all yellow. One of the boys had his sister's ear-ornament which belonged to the yellow girl. The green girl recognized it, and she said, "Who are your father and mother?" — "Our mother is Yellow-Girl, and our father's name is Nówintc," answered one of the boys. "Now I know you," said the green girl. "Girl, these are your brothers. These are Nówintc's boys. How many of you are there?" — "Three," the boys answered. "One girl at home." — "I will go and see my father," said the green girl's daughter. Then she and the boys went to Nówintc's house, but the green girl went back to her home. They came up to the house, and the yellow girl's daughter saw them coming. "My brothers are coming," she said, "and one green girl with them." Her mother said, "That must be my friend's girl." When they came up, she said, "Why did n't your mother come too?" — "She went back to her father and mother," replied the girl, "for they are old." Then they welcomed her into the home. Soon Nówintc returned from the hunt and greeted his daughter.

The green girl's daughter stayed with Nówintc for a year. Then another Ute came to woo her. She asked Nówintc how he liked him, so Nówintc talked to him. "Have you a father and mother?" he asked. "Have you many relations?" — "Yes," answered the boy. "Many over there." Then Nówintc questioned him further. "You are a good fellow? Never get angry? Know everything? Got a father and mother, uncles, aunts, brothers, sisters, cousins, grandfathers, grandmothers, all relatives? Are you a good worker and good hunter, — deer, buffalo, everything? You are an honest man?" — "Yes," replied the boy. Then Nówintc asked all his family what they thought

of him. "Yes, he's all right," they all said. Then he told the boy, "All right. You are married now. Don't whip your wife, and don't hurt her. Hunt all the time and be honest."

One day he said to Nówintc, "We will go to see my mother-in-law." Nówintc said, "Take along the mule to pack, but leave him outside the village, where there is good grass." So they packed the mule and set out on horseback. "Go along fast," they said to the mule. For fifty days they travelled, and at last they came to the town. Then young Nówintc said to the mule, "Stay here and watch the horses, for maybe the men here would kill you. Listen to me!" Then he hung the saddles on a tree, and said to the mule, "Watch these saddles." Then they walked over to the house. "This is my mother's house," said the girl. Her mother saw her, and cried, "Halloo, my girl! have you come home?" And her grandfather said, "What man is this?" — "Oh, he's my husband; he's a good man. Where's my grandmother? — Halloo, grandmother! This is my husband. He's a nice man." — "What kind of a man have you for a husband?" said her grandfather. "Oh, he's a Ute, Nówintc, just the same as my father." — "Where has your father gone? Where's his home? Did you see a mule over there? Where is he?" asked her grandfather, who had heard of the mule from the yellow girl's people. "No, I never saw any mule," she answered.

Then the young man went to work. "You know how to work corn?" asked the grandfather. "Yes." The old man watched how he worked. He worked well, making straight rows, and letting the water flow in between. "My father does this way," he said.

Now all the people were evil. They said, "What kind of a fellow is this? What tribe? Let's kill him!" — "No," said the old man, "he's a good worker." — "This old man says 'no,'" said the people. "Let's take him to some other town!" So they took him to Yellow-Girl's town. "Let's go see Yellow-Girl's father!" they said, and so they went to see him. "What tribe do you belong to?" asked the old man. "Are you a Nówintc? Where did you come from?" — "Oh, far back this way." — "Do you mean north, west? Did you see Nówintc and Yellow-Girl? Another Nówintc stole my girl, and we don't know where he went. She took along all her things, and a mule ran away with them. I think my girl talked to that mule. She told him something, and that's the reason he went. We were angry, and some people went after him. But he crossed the river and killed five men. Do you know where he lives?" the old man asked. "Has he got many people over there?" — "Yes," said the young man. "He lives far off this way. You can't kill all his people." — "Well, I'll go after him," said the man. "I will hunt my girl. All the tribe will go next month, and we will kill him and the mule. You'd better come along with us and show the

way.” — “No,” said Nówintc. “I’ll stay and work.” — “I want another man to go with me,” said the yellow man. “We will kill him with guns and arrows. We will fight all the Nówintc people over there.” — “All right,” said the young man, and he went back to the green girl’s town. The yellow man said, “How shall we try to kill him?” but the other people said, “No, this Nówintc is Green-Girl’s husband.” And his grandfather said, “No, I like him. He’s a good worker. I’ll go and see Green-Girl’s father.” They talked a long time. “How do you like this man?” asked Green-Man. “What kind of a man is he?” — “Oh, we want to try to kill him, for we are angry with him. Old Nówintc stole my girl and mule. We went after him, and he killed five men at the crossing, so we are going to hunt him.” — “Well, this boy is all right,” said Green-Man. “He’s a good worker, a good young fellow. I think you can’t kill a good man. If you do kill a good man, then his friends will be angry and kill all your people. Then you lose everything. That’s very foolish.” But Yellow-Man only said, “All right. I’ll go after my girl and my mule. We start in about a month.”

Young Nówintc heard all they said. After a few days he went out to see the mule and horses. He hid some good dry buffalo-meat there and talked to the mule. “That Yellow-Man is angry. Next month he is going to kill you and Nówintc. Pretty soon I’ll come here again, and then we’ll go and tell Nówintc that another tribe is coming to fight. You had better wait here and watch the horses, for there is nice grass and feed here.” Then he went back. He took some of the dry buffalo-meat with him, and gave it to the women. His wife gave some to the old couple. The old man tasted it, and said it was good. “I brought it all the way from my father’s,” said the girl. “We call it buffalo-meat.” — “Is that so?” — “Yes, all people eat it over there.”

Very soon Yellow-Man started with all his tribe. Then young Nówintc said to his wife, “We’ll go and see your father, for he must fight pretty soon. We will tell your grandfather.” But the girl said, “No, we won’t tell the old man. We’ll run away.” So Nówintc went to the mule and put his saddle on. “Well, mule,” said he, “let’s go home fast!” The old mule was now quite fat, but he jumped and kicked. Nówintc packed the mule and saddled the horses, and they went home fast.

Young Nówintc said to old Nówintc, “Well, Nówintc, this Yellow-Man is coming very soon. He will fight and kill everybody, — the mule and all the people, — for he has guns, arrows, tomahawks, and other weapons.” But old Nówintc said, “Oh, we don’t care! We’ve got plenty of men. You’d better take another horse and ride around and tell all the Nówintc people. Get arrows, guns, and all weapons.”

So young Nŏwintc took a horse and rode all around. He saw all the Nŏwintc people, all the Ute chiefs, and told everybody the bad news. All the Utes gathered around. "Yellow-Man is angry," he told them. "Nŏwintc stole his girl and his mule. You must all fight. Fix your guns, arrows, and everything."—"Let's fight!" they said, and they all came over. They all got arrows, service-berry sticks, stone clubs, and all their weapons, and fixed them up.

They watched for Yellow-Man's band every day, and at last they saw them coming. The next day they arrived, and they came close to the house where all the Nŏwintc people were ready. The war chief had a white horse, and he rode out in front and talked to Yellow-Man. "What are you going to do? Fight?"—"Yes," said Yellow-Man. "All right," said the war chief. "Fight! We like it!" Then all the Nŏwintc people began to fight. The war chief hit the yellow people with his tomahawk. Young Nŏwintc rode a horse, while old Nŏwintc had the mule. He said to him, "Let's kill all those people! Ride into them and knock them down. Arrows and spears won't hurt you." Then he rode the mule fast and whipped him hard. All the yellow people shot at them; but the mule knocked them down, and Nŏwintc hit them with his tomahawk. Then all the Nŏwintc men went home to dinner.

After dinner they fought again till sundown. The mule kept going, and arrows and weapons could not hurt him. Many of Yellow-Man's people were dead, and they were forced back to stay for the night. Then the war chief said, "Come on! Let's fight some more! Would you like some more fighting? All right! We'll fight some more in the morning!"

They began to fight again in the morning. Almost all the yellow men were killed, and the Nŏwintc people surrounded them and closed in. They stopped shooting when Nŏwintc came close on the mule. He talked to Yellow-Man. "Well, do you want to fight some more?"—"No," said Yellow-Man, "we want no more fighting. You are my girl's husband; you are my son-in-law. All right. I'm not angry." Then he saw the mule. "Nice mule," he said. "You're all right. We won't be angry any more. We will fight no more. I will go and see my girl, and then I'll go home."

Nŏwintc said, "Well, your people must not fight us any more. We must be friends with everybody." Then he said, "I went to see Green-Girl's people, to see her father. I saw bad men there. They tried to kill me, but they don't know how to kill any one. They can't hurt anybody, but they are very bad men. Maybe he would like to fight! We could whip him surely. I am angry at him, because he tried to cook and stick me. I made him stop, and he will never do that again. After that I went to see your people, and you tried to kill me in the

same way. You tried to cook me! You tried to make the mule kill me; but he ran away, for he does not like you. You told the mule to kill people, and that's the reason he is bad. He would n't do it himself; this mule would not hurt anybody. If you stop doing everything that's bad, there will be no more trouble. Next time the mule may kill all your people." The Yellow-Man said, "Yes, I hear. I will go and see my girl. I will tell all my people to go home, and I will go after I see my girl."

Then Yellow-Man went to see his daughter. The mule watched him closely, and went behind him and laid his ears back. Yellow-Man was frightened; but Nówintc told the mule, "You must not hurt him." — "Halloo, girl!" said Yellow-Man. "Halloo, father! These are your grandchildren, — one girl and two boys." They all shook hands and kissed each other. Then she cooked some buffalo-beef, and gave her father some to eat. "That is nice eating," said he, "but I must go home pretty soon."

The next day the two boys went out hunting. They shot buffalo, deer, elk, and mountain-sheep, and brought the meat home. Then they dried and pounded it, and packed it in parflêches. They made blankets out of the buffalo-hides and packed all on a horse. Yellow-Man took it along. "Well, you must come and see me some time," he said. "All right," said they, and he went home. He left the mule behind. "All right," he said, "you can have this mule;" for he was afraid of it.

It was a long ways to Yellow-Man's home. He found only the women and children left, and they were all crying, for nearly all the men had been killed.

Soon afterward young Nówintc went hunting. He shot many animals, and dried and pounded the meat to make tc'e' qu'qqwant'i. Then he packed the meat and went with his wife to see the green people. He left the mule at home. It was a long journey. The green men asked him what the yellow men did. "We talked to the yellow men," they said. "We said, 'You can't kill good men. Maybe they will kill all your people.'" Nówintc told them, "We saw the yellow men back there. They fought with the Nówintc people. They had arrows, bows, and tomahawks; but Nówintc beat the yellow men and killed over half of them. Then they surrounded them, and Nówintc said, 'We will fight each other no more.' That is all. Maybe Yellow-Man will come over here to see you, and tell you all about it." Green-Man said, "All right. Go and work now. Your crops are all right." Then the girl brought out the sacks of meat, and gave her grandfather some. "This is buffalo-meat," she said. "This is deer-meat, this elk-meat, this antelope-meat." He tasted all. "That's all right," he said. "It is nice meat. I am not hungry any more."

Then Yellow-Man came over. The girl saw him coming, and said, "It looks as if Yellow-Man is coming." He came into the house and saw Green-Man. "Halloo, my friend!" said he. "All right, sit down, and tell me everything you have been doing." — "All right. I'm tired. I've been a long ways about two moons ago. We are tired of war, tired of fighting. We had a big fight, and we are very tired. Nobody hurt me. All the others are dead or hurt, and I alone am not injured. One man fought us all. We thought we killed most of them, for we shot many times and saw many fall. After that I quit. A war chief told me to stop. 'You must fight no more,' he said. 'We will not fight you any more; let's all make friends and have no more fighting; then any one can visit any one else anywhere!' — 'All right,' I said, and so I came to tell you. I went to see my girl over there. I have three grandchildren, — two boys and a girl. I got everything I wanted there, good meat, — buffalo, deer, elk, and antelope. I began to fight with many of my people, my friends. We thought we would beat them the next day, but many ran away and only a few were left. I gave Nôwintc my mule. He has it now, and he has my girl too. He said, 'Let's have no more fighting. Let's have everything quiet and every one friends.' — 'All right,' and I came home alone."

Soon Green-Man went over to see Yellow-Man's people. "Well, how many came back?" he asked Yellow-Man. "Oh, most of them ran away from the fight. They were afraid. I thought they were all lost, for the women told me they were all killed, a thousand dead."

Yellow-Girl's boys went hunting one day. They packed the mule with the meat, and started with Yellow-Girl to see her father. Nôwintc stayed at home. "You'd better take that mule," he said to the boys. "Leave him outside of the town, for there is good feed there. Maybe the yellow men won't like him." They journeyed along slowly, and left the mule in some good grass outside the town. Then they saw Yellow-Man. "Halloo, father!" — "Halloo, girl!" They shook hands. "Halloo, my grandchildren!" and he kissed them. "Did you bring some buffalo-meat?" — "Yes." — "That's what I like, — all kinds of meat. It tastes nice; I like it. Isn't Nôwintc coming?" — "No, he is staying home to work." — "Why does n't he come over? We will counsel what he said. You'd better come over."

The yellow man told all the people to come over to a big talk, and they all came to the council-house. Yellow-Girl and the boys came in afterward and sat down in the middle. Then Yellow-Man spoke. "All my people! These are my grandchildren, — Nôwintc's children. He is everybody's friend." Then all shook hands. "We must all be friends now. We must not kill each other, and everything must be

quiet. Hereafter any one may visit any one else in safety, and any tribe may marry with any other tribe.”¹

26. COYOTE AND HIS SON

A Myth of Culture Origins

Coyote came to a circular lake.² It was very deep, and many men were diving and swimming there. He walked around the lake and watched them, and presently he met a friend who was very poor. His clothes were ragged. “What do you call that thing?” asked Coyote, pointing to his hat. “That is my qátcaŷup’i,” answered his friend. “Let us look around the lake a little bit!” suggested Coyote. “You’d better use my hat,” said his friend, “and go and see Yellow-Hat³ swim.” — “All right,” said Coyote. “Let me use your hat and leggings; I’ll go and see the Indian boys swim.” — “All right,” said his friend, “I’ll give them to you.” Coyote put on the worn-out hat and leggings, and went close to the lake.

Many men were swimming in the lake, — Indians, Mexicans, and white men. Öáqatcaŷup’i was there with his yellow hat and white whiskers. They had taken off all their clothes and were diving. Coyote looked very poor. Yellow-Hat said to him, “Poor fellow, why don’t you swim?” and then he swam and dove. Coyote said nothing, but whistled. He thought, “Why does he talk to me like that?” All the men dove to the bottom, and Yellow-Hat said, “I’ll try that too.” He seized a rock and sank to the bottom with it. They all watched him, but he did not come up. “What’s the matter?” they thought, and they dove down after him, but could not find him. Coyote sat on the bank and whistled. Soon all the men came up to him. “We will give you a girl,” they said, “or anything you want, if you will bring him up.”

So Coyote took off his old clothes, dove down to the bottom, and found the man. Then he came up, and said he had found the man, but could not lift him. “We will get a rope, a long rope, a lariat,” they said. “We’ll give you a nice girl and good clothes if you will tie this rope on him.” Coyote went down and tied the rope to the man. Then all the men pulled so hard that the rope broke. Then they brought four or five ropes. “You had better tie all of them on,” they said. “We’ll surely give you the girl and things.” Coyote went down and tied the ropes all over the man. All the men pulled again, but could not lift him. “Go get a mule,” they said, but the mule did not help. They all wondered why they could not pull Yellow-Hat out. Then they thought they might be able to pull him out with Coyote’s help.

¹ Told by John Duncan.

² In general concept cf. Matthews, *l. c.*, “*Nafinesthani*.”

³ Öáqatcaŷup’i.

"Come on, help us lift!" they said. "We'll give you a nice girl or anything you want." So Coyote took hold of the rope. They all pulled together, and at last pulled Yellow-Hat out. "What shall we do now?" they said; and a white man said, "Maybe he is not dead. Maybe we can wake him up." — "Are you a good doctor?" they asked Coyote. "If you make him well, we will give you all you want."

Coyote thought Yellow-Hat would certainly get up; so he went to him, kicked him, and said, "My friend, get up!" — "I'm very sleepy," said Yellow-Hat. "I'm tired of swimming, and sleepy." — "But you must wake up now." — "Why do you wake me? I'm sleepy." — "We thought you were dead," said Coyote. "No, I'm only sleepy," answered Yellow-Hat. "All right. We woke you up," said Coyote. Then another man said, "Yes, he's a good doctor; he woke you up;" and all the people said to Yellow-Hat, "That good man pulled you up. We could n't, but he woke you up." — "I'm sleepy," replied Yellow-Hat. "We thought you were drowned and dead," they said. "What shall we do for this poor man? Let's give him a girl!"

Coyote swam around the lake. Some of the people went home; but the rest said to Yellow-Hat, "This poor man pulled you out and woke you up. Give him your girl." — "No, I got up myself," said Yellow-Hat; "I'm sleepy." At last he agreed to take Coyote to see the girl. "All right," said Coyote, "but wait till I go to my house to see my folks." — "All right, poor man!" they said.

Coyote went home. He took off his old clothes and put good ones on, and then he returned to Yellow-Hat. "Let's see my girl!" he said. "Is that you?" Yellow-Hat asked. "Yes." The people looked him over. "Where did he get these nice clothes? What tribe does he belong to?" they asked. Then he went with Yellow-Hat to see his daughter. She looked him over, for he was a nice-looking fellow. "I'll give you this man," said Yellow-Hat. "He rescued me. Do you like him?" — "Yes, I like him very much," answered the girl. Yellow-Hat then asked him, "What tribe do you belong to? Are you a Ute?" — "Yes, I'm a Nôwintc," replied Coyote. "I'll give you a nice shirt and good clothes," said Yellow-Hat. Then he looked at Coyote's clothes, and saw that they were very good. "Where did you get those clothes?" he asked. "They are my own," said Coyote. "I don't like your dress, but I do like the girl." Then he went up to her and asked her, "Do you like me?" — "Yes," said she. "Well, I'll take you home, then." — "All right," said Yellow-Hat, for he did not know it was Coyote. So they were married. The people said, "Why did that nice girl marry that poor man?" Now Coyote went to his home again, and put on his best blue clothes. The girl saw him coming back a long ways off, and she thought he was some other man; but when

he came close, she recognized him. "Where did he get that nice new suit?" she thought.

The other men thought to themselves, "What's the reason that girl doesn't like me? I've got a nice race-horse!" One of them had a sorrel-horse which had beaten all the others often. He met Coyote, and said, "Nówintc! You can't beat my horse, poor man!" — "Yes, I'll beat you surely," said Coyote. "I can beat you badly." — "Go get your horse," said the man. "We'll race to-morrow."

Coyote went home, and met an Antelope. "I am going to race somebody," he said. Then he changed the Antelope into a little horse, and next day he led him to town. He went to Yellow-Hat, and said, "Yellow-Hat, lend me some gold money." Then Yellow-Hat gave him a hatful of gold, and soon he met the white man. "Have you got money, poor man?" he asked Coyote. "All kinds," he replied, and put the hat down. Now the man was afraid, and thought, "He is rich. What tribe does he belong to?" — "Now, all you good men," said Coyote, "bet your money. You can beat me." All the white men bet. "Shall we run a mile?" asked the white man. "No, my horse can't run that far; make it five hundred yards." They raced, and Coyote won by a short distance. Then the man said, "Nówintc, your horse can't run a mile. He will surely give out." — "All right," said Coyote, and they raced again. The Antelope horse beat the other twice as far. Coyote laughed, and said, "I beat you." He took the money, and the white man was much ashamed.

One day Coyote's brother-in-law said to him, "There will be a big fight soon. Many Sioux are coming." — "All right," said Coyote. "I will see the fight." All the Utes rode out to fight on fine horses; but Coyote put on his old clothes and walked out to watch the fight. He carried only a stick. The Utes said to him, "You'd better go home. The Sioux will kill you." — "Oh, I'll go and see you fight," he replied, and he lay down on a hill till sundown and watched the fight. Then he walked home in the mud. The warriors said to him, "What are you doing here? Why don't you stay at home, poor man?" Coyote went home, changed his clothes, and slept with his wife. His brother-in-law said to her, "We saw a poor man over there at the fight, who walked in the mud. We don't know what tribe he belongs to. In the morning we will fight again." In the morning Coyote put on his old clothes and started out again. The warriors met him in the road. "What are you doing here?" they asked. "You have n't any horse." Coyote lay down on the hill all day, and when he came home at night the warriors jeered him again. "What tribe do you belong to, poor man? Are you Yellow-Hat's girl's husband?"

Now Coyote was rather angry. Early in the morning he got his white Antelope horse, and said to him, "I want to fight with that man,

because he talked sarcastically to me." Then he rode over to the Sioux camp. "My friends," he said, "we will fight with my brothers-in-law, you and I." — "All right," said they, so Coyote fought with the Sioux. The Antelope horse was so fast that no one could hit him. He ran into the Utes and knocked them down. Coyote fought all day and killed many, and the Sioux told him to come back the next day.

Then he went home, put on his good clothes, and sat down. Soon his wife and her brothers came in, and Yellow-Hat came over to talk about the fight. Coyote listened, but said little. His brothers-in-law said, "We saw a big man with a tomahawk on a fine white horse. His horse was so fast that we could n't hit him, but he rode easily and knocked every one down." Coyote said, "Is that so?" — "You could n't catch him, Nôwintc," his brother-in-law said. "Yes, I could," answered Coyote, and the next morning he went back again. He painted the horse to disguise himself, and joined the Sioux. "Let him fight some more," said the chief, and they rode up to the Utes. Coyote rode second, behind the war chief. He had a tomahawk, and arrows of eagle-feathers, and he shot many Utes. They fought till sundown, and were not hurt. "What kind of a man is that?" said the Utes. "He's a good medicine-man, with a good horse. What's the reason we can't hit that spotted horse?"

At night Coyote rode back. He turned loose the Antelope horse, went home, and changed his clothes. His brothers-in-law came over again. Both of them were hurt. "We saw another fine man on a spotted horse," they said. "He was a big war chief and hit everybody." — "Let me see the arrows that hit you," said Coyote. They were his arrows. "They are all one kind of arrow," he said; and all the Utes wondered, "Why are all the arrows of one kind? He is no Sioux! We never saw that horse before." — "Oh, maybe he came after the others. Maybe he's a war chief from another tribe," said Coyote. Many of the Utes were hurt. "Pull these arrows out!" they said to Coyote; "maybe you can fix them." — "I may kill you in pulling them out," he said. "Oh, you can get them out all right," they said. So Coyote pulled his arrows out. Some came out all right, but some did not; some were in tight, and some broken off inside. Many men were dead. He pulled out about a hundred arrows. The Utes were very angry at the Sioux, and wondered, "What's the reason we could n't kill that war chief?" — "Do you know him?" they asked Coyote. — "No." — "Well, we'll kill him the next time we fight."

"Let's hunt buffalo!" all the men said one day, and started off. Coyote put on his old clothes and started with them. But they laughed at him, and said, "What are you doing, poor man? You have no horse. You'd better go home."

Then they rode off and killed two buffalo; and when Coyote came

up, they threw the entrails and excrement at him. He hurried home and changed his clothes, saw his wife, and sat down. Soon his brothers-in-law came in. "We shot two buffalo," they said, "and threw the entrails and excrement to a poor man there." — "Is that so?" said his sister, and Coyote laughed. "We go again to-morrow," the brothers said. Coyote said, "Why don't you kill many buffalo? All you people killed only two!" In the morning they started out again. The other men rode horses, while Coyote walked in his rags. "Why are you coming? You'd better lie down; the buffalo will kill you," they jeered. Then they rode off and killed three buffalo, and threw the entrails and excrement to Coyote. "Why don't all you people kill more than three?" he said. "Maybe I could kill ten!" — "You can't kill anything!" — "You'll see soon; I'll laugh at you soon. I can surely beat you; I can kill more than that." — "No, you poor man! You have no horse. You have to walk." — "Yes, I can, surely." Then he ran home, changed his clothes, and saw his wife. Soon his brothers came over with a big piece of buffalo-meat. "Why don't you kill more beef?" the girl asked. "Oh, the buffalo ran too fast. We saw a poor man over there, and we threw him the entrails and excrement. He said he could kill more than we, and we laughed." — "Is that so?" said Coyote. "Maybe if I had a horse, I could kill more than that. — Get a pack-horse," he told his wife, "and I will go and hunt."

Next day he started out with two pack-horses. "What are you going to do with these pack-horses?" laughed his brothers. "They can't run, and you won't kill anything." — "Yes, I'll surely kill them," replied Coyote, and he rode quickly to his old home and got the Antelope. He changed it into a bay-horse, and made some good arrows. Then he set out with the two pack-horses, and found plenty of buffalo. He chased them on his Antelope horse, and killed five — four bulls and a cow — with five arrows. Then he changed the Antelope back, and turned him loose. He skinned the buffalo, and packed the meat on the horses, and soon the rest of the men came up. They had all killed only two. Coyote laughed. "What's the reason you can't kill the buffalo?" he said. "You don't know how. Look here! only one shot each." Then he led the pack-horses home, while the others wondered, "What tribe does he belong to? He's a good shot, and must have a good horse." His wife asked him, "How did you kill these, on horseback?" — "Yes." — "Did you kill them easily?" — "Yes." "Why can't the others kill more than two?" — "Oh, they don't know how. They are too lazy." Now they had plenty of beef, and they dried it. Many people came to them, and said, "We are hungry," and they gave them plenty to eat. Yellow-Hat asked the others, "Why don't you kill more? You have good horses. — What are you going to

do with the hides?" he asked Coyote. "Oh, I'll tan them," he replied. "My wife will do it." Then he showed her how to tan the hide, and thus all the women learned how to tan. They watched him, for they never knew how before.

Soon Coyote went out hunting again, and took his brothers-in-law along. They rode saddle-horses; but Coyote rode a pack-horse and carried his bow and arrows. They went on a hill where there were big white-pine trees, and looked around and saw some deer near by. Coyote crawled up close and shot two of them. Then he skinned them while his brothers watched him. They packed the meat on the horses, and arrived home at sundown. His wife cooked the meat, and said, "Yellow-Hat! Supper!" — "That's a good supper," he said. "It tastes good. What kind of meat is this? Deer-meat? Elk-meat?" — "It is deer-meat," she replied.

Another time Coyote went hunting with his brothers. On a mountain he saw many elk among the quaking asps. He crawled up close and killed a buck and a doe. Soon his brothers came up and looked at them. "What kind of a buckskin is that?" they asked. "This is n't a buckskin; this is an elk." — "We never saw antlers like those before. What do you call them? They look like sticks on his head! Why has he got those antlers?" — "Oh, he fights with them. He hooks the other elk." — "Why has not that doe any antlers?" — "She does n't fight much, but she kicks and knocks with her head." Then Coyote skinned the elk. He packed all the meat, but left the heads behind. His wife cooked the meat, and cried, "Yellow-Hat! Come to supper!" Yellow-Hat came, and said, "What kind of deer is that? It does n't taste the same as the other. I don't know what kind of meat that is; I never tasted it before." The girl replied, "This is elk-meat." — "Is that so?" Yellow-Hat said. The boys said, "He has antlers like timber-sticks and a big head. We will go and get it some time." Yellow-Hat said, "Yes. Get it some day. I want to look at it."

Again Coyote said to the boys, "We will go and hunt." They went up on a rocky mountain; but the boys were afraid to walk among the rocks, because they feared the rocks would fall on them. Coyote spied some mountain-sheep, and he crawled slowly around the rocks and shot a big sheep and a ewe. Then he skinned them and carried the meat to the horses far below. "Where did you get this meat?" the boys asked. "Oh, I got it way up on the mountain." — "We were afraid of the rocks. They might kill us. It is too bad," said the boys. "Oh, they are all right," said Coyote. "They won't hurt any one." Then they packed the meat on the horses and went home.

Coyote did not show them the heads. His wife cooked the meat, and told Yellow-Hat to come to supper. "What kind of meat is this?"

he asked. "I never tasted this kind before." — "It is mountain-sheep," the girl replied. "Why is he called that? Does he stay in the mountains?" — "Yes," said the boys. "This man went far up in the high mountain, where we thought he would certainly be killed. We don't see how he could go so easily over the high cliffs. Then he came back with the meat." — "Is that so?" said Yellow-Hat. They all ate together; and afterwards Yellow-Hat said to his daughter, "He knows everything! He knows everything we do! He knows about all kinds of meat. What's the reason?" — "I don't know," said the girl.

Yellow-Hat said to Coyote one day, "I hear there is an eagle up on that rock hill. Get the little eagle for me." Coyote went and found the little eagle in its nest. Soon the father eagle came along and saw him, and said, "What are you doing here, Coyote? What's the matter?" Coyote said, "Yellow-Hat wants your little eagle." — "Why does he want it?" — "I don't know." — "Well, go and ask Yellow-Hat why he wants my little eagle, and then come back and tell me," said the Eagle. "But don't tell him I said so."

Coyote went home, sat down, and told Yellow-Hat, "I hunted all over the mountain and found it. Why do you want that little eagle?" — "I just want to see it," said Yellow-Hat. "I never saw one before, but I hear they have fine feathers and feet and tail. I saw a tribe who had eagle-feathers on their arrows, and sometimes they have them on their war headdresses, too. I just want to see it, and then I'll turn it loose." — "Well, all right," said Coyote; "but he won't stay in a house, he won't stay in an Indian tepee. He stays only on the rocks, because he likes it better."

Then he went to the mountain again, and saw the big Eagle, and said to him, "Yellow-Hat wants to see an eagle. He saw a man with eagle-feathers, how fine he looked. He has heard about eagles, but never has seen one."

Then Coyote and the Eagle went to see Yellow-Hat. He saw them coming. They came close and sat down, and Yellow-Hat looked at the Eagle's beak and eyes. He noticed his claws, feathers, and tail, and was afraid, for it was a big eagle. "Is his name Eagle?" Yellow-Hat asked. "No, this is his father." — "Well, why did n't you bring little Eagle?" — "I could n't," replied Coyote. "Well, he will go now." The Eagle walked a little ways, flapped his wings, and flew high. He kept going, and Yellow-Hat asked Coyote, "What's the reason he has claws on his feet?" — "Oh, he can kill anything, a deer or a man. He feeds them to the little Eagle." — "How does he fly so easily?" — "The feathers make him fly." — "Why does n't he fall down? What kind of a man is he?" — "Oh, he's the big chief of all the birds." — "What kind of a chief?" — "He is chief of everything, talking and fighting." — "Just the same as I, — a big man," said

Yellow-Hat. "No," said Coyote, "he is a very big man. He is a good flyer, and has good feathers for war-bonnets. He is a big chief, and all tribes are afraid of him."

Then Yellow-Hat got up. He went around and told all the people, "Come over! We will have a council." Then all the people came over to see him; and he said, "I saw a big Eagle man here, a big war chief." A man asked, "Why did he come over here? He never visits, but sits down at home all the time. We never saw him near before, but only flying high in the air."

Coyote said, "I will go and hunt again." He walked around in the sage-brush and killed two rabbits. These he brought home and gave to his wife, who cooked them and gave them to Yellow-Hat for supper. "What kind of meat is this?" he asked. "It has a nice taste." She replied, "Rabbit; there are many of them in the sage-brush." He told his boys, "You had better go hunt rabbits with your brother-in-law." The next time Coyote went hunting, they went along. He killed two jack-rabbits, but the boys killed none. The rabbits ran so fast they did not see them. "What's the reason they never stop running?" they asked. They took the rabbits home, and Coyote's wife cooked them. Yellow-Hat came in and tasted it. "That's a good taste," he said. "What kind of meat is that?" — "Oh, that's jack-rabbit." — "Why don't you kill some?" he asked the boys. "Oh, they never stop running. That's the reason we did n't kill any," said the boys. "But this man knows how. He kills them easily."

Yellow-Hat told his daughter, "Tell your husband to go and kill some buffalo. Kill five, for we want some blankets." — "All right," said Coyote, and he went after his Antelope, about fifty miles away. The Antelope saw him coming, and came up to him. Coyote changed him into a bay-horse and led him home. "Where did you get this fine horse?" they asked him. "Oh, he's my horse. He stays at my old home." The brothers looked all over him, for he was a good horse. They rode out a little ways, and found plenty of buffalo. Coyote chased them, and killed five, — three cows and two bulls, — and then he packed the beef and returned to the hunting-camp at the spring.

The boys had chased other buffalo on their horses. "Let's kill one!" said one of the boys. "All right." Then they chased a buffalo, but it turned around and charged them. The boys were afraid, and ran back and held their horses. It did not look like a buffalo; it looked like a bear. It pulled one of them from his horse, and scratched and bit him. The other boy ran back to Coyote and said, "An animal caught my brother. I think it's a bear. It will kill any one." Coyote went to the other boy, who was bitten all over and nearly killed. "That's a pretty bad bear," said Coyote, but he did not go after it. "Let's take him home!" said his brother; so they put him on a horse and

went home. He told Yellow-Hat, "An animal nearly killed my brother." — "What kind of an animal?" he asked. "A bear," said Coyote. "He's a bad bear; he is killing somebody all the time. You can't kill him."

Yellow-Hat was very angry, and told all the people they would go after the bear the next day. They asked Coyote, "What kind of an animal bit him?" — "His name is Bear, Big-Claws," replied Coyote. "He will kill anything and eat it." The next day all took their packs and went to the hunting-spring. Coyote thought, "Well, they can kill him. I won't do it." The brother went on ahead. "Show us the place," they said. "Right here," he said. "We sat down over there." They saw some big tracks. "What are those long tracks with paws and claws?" they asked, and followed the tracks into a clump of willow-trees.

Coyote thought, "Bears like service-berries," and he looked in the bushes. He saw where the bears had killed buffalo and eaten them. Then they had lain down to sleep, but they woke up when they heard the noise of the people following their tracks. "Now the people are coming to kill us," said the Bear to his mate. "Let's go after them!" — "All right."

The people were saying, "We will surely kill them," but Coyote carefully kept behind. He knew all about the Bears, but said nothing, for he wanted to see what would happen. Suddenly the Bears jumped out and chased all the people. The horses bolted; some of the men fell off, and some were dragged by the stirrups. The rest ran. The Bears bit the horses in the rumps, and then they came back and killed those lying on the ground. Coyote watched the fight and laughed. His brother rode home, and told Yellow-Hat, "That Bear is very fierce. I saw the tracks of his long feet." Then he told all about the fight. "Why did you run?" asked Yellow-Hat. "Why did n't you kill him?" — "We could n't hold our horses. He killed many men, and every one was afraid of him," said the boy. "Well, what did Nōwintc do?" — "Oh, he stayed behind and merely watched."

Now Yellow-Hat was more angry. "Well, I will go and kill it," he said, and the next day he went with more people. The brother went on ahead to show the way. He showed them the tracks, and said, "Look! they lay down here." The Bears had gone on to a new place to kill buffalo, and they were lying down in a cottonwood-tree. The people followed their tracks from the old camp. Yellow-Hat carried a gun, and he thought he could see a long ways. Coyote came up to him, and said, "That Bear is pretty fierce. You can't hold your horse." — "Oh, I don't care," said Yellow-Hat. "We will kill them all right." The Bears heard the noise. "Now people are coming to kill us," one said. "All right. Let's go after them and kill some more!"

said the other. Yellow-Hat came up close with his gun, but the Bears growled and chased him. All the horses bolted, so that the men could not shoot. One of the Bears bit Yellow-Hat's horse, which bucked and broke the bridle. The horses ran all the way home, while Coyote laughed again. Yellow-Hat said, "He scared my horse. What kind of a man can he be, that I can't hold my horse?" He was frightened but angry, and he told all the people to come the next day with spears. "Let's go out!" he said. "We will kill them surely."

Next day they started out again, and asked Coyote to go along. "No, I'm afraid," he answered. "I don't know how to kill them. I won't go." — "Oh, we will surely kill them this time." — "No, you can't kill them. You had better scatter and surround them, and then advance," he said to Yellow-Hat. The Bears had moved again, and were sleeping after eating buffalo. The men surrounded them, but the Bears heard the noise and woke up. "People are coming," they said. "Let's chase them! They run away easily." They chased some of the men, but others came up behind and speared and shot them. Coyote watched the big fight. At last the Bears turned and ran into the willows, and then all the men went home. They thought they had killed the Bears; but Coyote said, "No, they are not dead." — "Why did n't you help to kill them?" Yellow-Hat asked him. "Were you afraid?" — "Why do you talk about fighting all the time, and then never kill anything?" replied Coyote. "Well," said Yellow-Hat, "let's fight again to-morrow! I'll surely kill them. You don't know how to fight!" And all the people cried, "O Nôwintc! He does n't know anything about fighting! The Bears will certainly kill him!"

Then Coyote went after his Antelope. He caught him, and changed him into a black horse. Then he blackened his own face also, and rode to the camp. "Let's go now!" he said. The Bears had moved again. "See! Here are their tracks," said Coyote. "They went this way; you did n't kill them." The path was strewn with arrows which the Bears had pulled out. "Look at your little arrows," he said; and the people looked at them, and said, "This is my point; this is mine. How is that? I thought I hit him hard, clear through. Oh, I can't hurt him! I'm a poor shot. What's the reason I did n't hurt him much?" Coyote had long spears and arrows, and he followed the track and told the people to follow a quarter-mile behind.

The Bears were sleeping after eating buffalo; but they heard the noise, and said, "People are coming. Let's kill them!" But they saw only Coyote. He said to his horse, "Run about quickly, this way and that!" Then the Bears chased him, but the Antelope horse ran around behind them. They ran on towards the others, while Coyote speared them from behind. "Wáuw, wáuw!" they cried. One Bear turned and got behind them, but the Antelope horse ran behind him; and

Coyote speared both, and killed one. The other one chased him, but the horse evaded him, and Coyote killed both. Then the rest of the hunters came up. They looked at the claws, the teeth, tail, hams, legs, and shoulders, for the Bears were very big. Coyote skinned them, and took the meat and hide to Yellow-Hat. "I will keep it," said he. Then he showed it to the people, and said, "You were all afraid of him." He thought, "That man is a good hunter. How is it he can kill anything? What kind of a man is he?"

Coyote sat down by his wife. "I think we will have a baby soon," she said. "How do you know?" he asked. "What kind of a baby have you inside, boy or girl?" — "I don't know." She said she thought it was a girl, but Coyote guessed a boy. Soon a boy was born and grew up. Then a girl came; and a child was born every year until they had five.

The oldest boy went hunting. Coyote said to him, "You had better go and hunt deer. Nobody has told you how to hunt, but maybe you know yourself. Go over there." The boy went, and saw a deer. He knew it was a deer, so he crept up and shot it. Then he packed the meat home, and gave it to his parents. "How did you know how to hunt?" his mother asked him. "You are young. Who told you how?" — "Oh, nobody told me. I just knew."

He went hunting again among the quaking asps, and saw an elk. He crept up and killed it, and then he skinned it and packed the meat home on his back. He left the antlers behind. "Well, my son," said Coyote, "why did n't you ride a horse? You will break your back. What did you kill?" — "Elk." — "How do you know?" — "Oh, I know; I killed it." His mother said, "You must hunt next time on horseback." Again he went out to hunt, and killed a mountain-sheep. He packed the meat on his horse and brought it home. His mother said to Yellow-Hat, "Your grandchild can kill all kinds of animals, — deer, elk, and mountain-sheep." — "How does he know?" said Yellow-Hat; "maybe somebody told him, and showed him how." — "No, he just does it himself."

"Can you shoot buffalo?" she asked him one day. "Yes, I can do it." — "Do you know how to kill them?" — "Yes." — "The buffalo may horn you." — "Oh, I know how." So he went hunting buffalo. Now he needed a horse, and thought he could get one at his father's old home. So he went there, but found nothing but a Crow. "What kind of a horse does my father use when he goes after buffalo?" he asked the Crow. "Are you his son?" — "Yes." — "How old are you?" — "About twenty-two." — "Sure?" — "Yes." Then the Crow looked in his mouth. "Yes, you are his boy," he said; "you have teeth like Coyote. Did you see that Antelope? That's the horse; he is Coyote's friend. Coyote changes him into a horse and puts on

a bridle and saddle. You had better change him." Then the boy said to the Antelope, "I think I will make you a brown horse." So he changed him into a horse, and rode after buffalo. He killed a cow and a small bull, and skinned them. He packed the meat and hide on his horse, and threw the rest away. Then his friend the Crow came, "Kák, kák!" to get the fat, blood, and grease. When the boy came home, his mother said, "How is it my boy kills all these buffalo, while many people here never kill any? He beats them all." — "Oh, I just know how," said the boy. "My father used to do it. I think that's the reason." — "Yes," answered his mother. Then Yellow-Hat came and saw the meat. "How is this? He kills buffalo? He can do anything! Who showed him how?"

"I will go and hunt again," said the boy, and he went to his father's old home and met the Crow. "I am going hunting," he told him. "You had better not go this way," the Crow said. "There is a strong Bear there. If you see him, climb quickly up a tree. Come and see me when you come back again; and if you don't come back soon, I will go and hunt you." — "All right," said the boy, and he went into the service-berry bushes. There he saw some long tracks. "What tracks are they?" said he; "Bear?" He thought they were. "What kind of a Bear is it? I want to see." Then he noticed the track of a little Bear. Suddenly the Bear appeared with a snarl, "Yíáu," and the boy climbed into a tree. The Bear sat under the tree and waited until sundown.

All day the Crow waited for the boy, and at sundown he said, "He has not come. Maybe he is hurt." Then he flew to find the boy, crying, "Kák, kák!" — "Hě!" called the boy, and the Crow came up to the tree. "The Bear came after me," said the boy. "I will go and see Coyote," said the Crow, and he flew away. The Bear heard what he said. "What tribe does he belong to?" he thought. "Maybe he is Coyote's boy, and I had better let him go, or Coyote will be angry. Well, I don't care."

The Crow found Coyote, and told him, "The Bear is sitting under a tree with the boy in it. I saw them." — "All right," said Coyote, and in the morning he got his Antelope horse and his arrows, and set out with the Crow. The boy saw his father coming. The Bear looked around, but thought it was not Coyote, and stood up on his hind legs. Now he saw it was Coyote, and ran at him. He tried to throw the horse down, but could not hurt him, and Coyote shot him in the neck. "Wáu!" he cried, and ran. Then Coyote shot clear through him and killed him. He skinned him, and gave the Crow plenty of meat. The boy jumped out of the tree, crying, "I'll go and get the little Bear." — "No, she will scratch you," said Coyote. But the boy caught the little Bear, although she scratched him, and tied her

legs together. Then they carried her home to Yellow-Hat, and fastened her to a log by a chain. The boy fed her and talked to her all the time. "All right," said the Bear, and soon she was like a dog.

Coyote now had three boys and two girls, all grown up. Some boys came to see the girls, but the Bear ran after them, and they never came back, for they were afraid of the Bear. The eldest boys went out to the timber-line to hunt elk and deer. They killed a deer; but a Mountain-Lion scared them, and they climbed a tree. Another time, the eldest boy took the Bear out hunting, and they saw the round track of a Mountain-Lion. The Lion had just killed a deer, but ran after the boy. He told the Bear, "Something scared me; you had better kill it." So the Bear and the Mountain-Lion fought. Three times the Lion threw the Bear down, and her back was nearly broken. Then she and the boy ran away. "Did he hurt you?" the boy asked. "Yes," replied the Bear in a deep tone. They killed a deer and took it home, and the boy told Coyote, "A big, yellow, long-tailed animal with round feet scared me once, so I took the Bear along. He nearly killed us. What do you call him?" — "That is Túq'u, the Mountain-Lion. He is a very strong fellow, and nobody can hold him. He can lift anything, or break anything." — "Well, father," said the boy, "I want to get the little Mountain-Lion." — "Maybe he will kill you. He is angry, and he can jump a long ways. No, don't do it!" said Coyote, and then he went to see the Bear. "Are you hurt?" he asked. "Yes." — "Well, you will be all right soon. You are not much hurt." And he put some medicine on her.

Again they went hunting, and killed two good deer. "You had better stay here and guard the meat. Somebody might come here and steal it," he told the Bear, and went away. A Nówintc who was hunting near by saw the meat and came up to it, but he did not see the Bear until she chased him. She bit the man in the neck and killed him, and then covered him over with mud. Soon the boy returned after killing another deer. He came over and saw the covered man. "What's the matter with him? What is he doing there? Who bit him? You?" — "I don't know." — "This is pretty bad. I guess you killed him." — "I guess so." Now the boy was very much afraid. He went home with the Bear and the meat, and told Coyote, "We went out to hunt and killed two deer. I gave the Bear one to eat, and told her, 'You had better stay here and watch this other one while I go and hunt more.' Then I killed another, and packed it back, and asked the Bear, 'What's the matter with this man here?' I think she killed him, but she says she does n't know. I told her that some one might come to steal the meat, and I think that's the reason she killed him. I was

afraid to come back because she had killed a Nôwintc, a Ute.” — “That is very bad,” said Coyote.

Another time they went hunting, and killed two deer. The boy gave the Bear one to eat, and told her to stay there while he killed another one. Then the Bear walked behind him home. They came home tired. “Halloo, Bear!” said one of the girls. She liked the girls; but the Ute boys said, “What’s the reason that Coyote keeps that Bear? We like his girls.” They came to see the girls when the Bear was out hunting.

They went out hunting again, and killed two deer. The Bear was left to watch one, but fell asleep; and a Yellow-Bear came and began to eat the meat. Then the other Bear woke up and chased him. They fought, and the Yellow-Bear threw the other into the meat and ran away. Soon the boy returned with another deer, and found the meat all in bits in a mess, and the Bear gone. He was surprised, and wondered what had happened; so he waited a long while, and then heard a puffing noise. He jumped into a tree, but it was only his Bear. She was all torn. “What have you been doing?” the boy asked. “I don’t know.” — “You have been fighting?” — “Yes.” — “Whom did you fight? Mountain-Lion?” — “No.” — “Yellow-Bear?” — “Yes.” — “Well, this meat is in a pretty bad condition. You had better eat it.” Then he took the other meat home, and told Coyote, “I told the Bear to watch the meat; but when I came back, it was all in the dirt. I thought the Bear had been fighting, so I waited a couple of hours. ‘Have you been fighting?’ I asked her. ‘Yes.’ — ‘Whom have you been fighting with? Yellow-Bear?’ — ‘Yes.’ — Then I said to her, ‘Eat this meat.’” The boy took the Bear along every time, for he was afraid to go alone.

Now the boy wanted to get married, so he went to visit the Utes at Nôwintc’s town. He told Coyote that he wanted a ring, and Coyote told him to go and see Yellow-Hat. He told Yellow-Hat that he wanted some gold earrings, arm-bands, blankets, and other things. “Why don’t you ride a horse?” Yellow-Hat asked him. “I will give you a saddle and blanket, and if you don’t find anything, come back.” — “All right,” said the boy, and he took a bay-horse, with saddle and blanket. One of his sisters said, “Why don’t you take a pack-horse with food?” — “Oh, I don’t care to,” replied the boy; “I will kill something and cook the meat.” But he got a pack-horse and tried it. “All right,” he said. “Maybe it is the best way.” Then he told his parents, “Don’t let the Bear loose, and don’t hurt her.” The Bear stood up on her hind-legs when the boy approached. “Stay here with my father, and don’t fight. I am going after a girl, but I will come back soon, and bring you something.” — “Yes,” said the Bear. Then the boy shook hands with all the family. “Which way shall I

go?" he asked his father. "East? South? North? West?" — "Go this way, west," said Coyote. "There are many Nówintc there, many deer and other things."

So the boy started and travelled along, and at sundown he tied his horses and camped. In the morning he cooked breakfast, and went after his horses, travelled until sundown, and camped again. At night he heard a cry, "Wúúúúú!" — "What kind of an animal is that?" he thought. In the morning he went on again, and at noon he killed and skinned a buffalo, and ate it. Soon he saw the Crow coming, "Kák, kák!" — "Halloo, Crow! Are you hungry? Help yourself, and take anything you want." Then the Crow ate an eye. "Why do you eat the eye?" — "I like the eyes, entrails, tongue, brain, liver, and kidneys." — "Well, Crow, I am visiting over this way. Do you know many people over here?" — "Yes, I saw many people about five hundred miles over here, many of them Utes." — "Have they nice girls?" — "Yes, plenty of them. There are three or four different kinds of people there. To-night, about sundown, you will reach a nice spring. Sleep and hobble your horses there; and when you get up to-morrow, you will see another horse there, with big ears. That is a mule." — "Big ears?" asked the boy. "What kind of an animal was that which cried 'Wúúúúúúú!' last night? Was that a mule?" — "Yes, he smelled your horses a long ways off. He smelled your track and followed it, and he will follow your pack-horse and stay with you all the time. Catch him and try a saddle on him. Break him, and he will be gentle and go well. Then pack him the next time, for he will make a good pack-animal. Five sleeps farther you will probably find a house. You will get married and stay one moon. Then come back and see me, for I will look for you. If you do not come, I will go after you to see why you are lost." — "All right," said the boy, and he went on.

That night he slept at the spring. He hobbled his horses and built a fire, and at breakfast he saw a big brown horse with big ears. He looked around, and thought, "That's a mule, a fine mule." Then he packed his pack-horse. The first time the mule saw the man, he was very much afraid; but he watched the packing, and followed behind all day. Now he was no longer afraid, and came up close. Next morning after camping, the boy got breakfast and caught his horses. The mule smelled the saddle and blew "Př, w!" He was not afraid now. The boy saddled his horse and made a little corral. He led the horses into the corral, and the mule followed. Then he caught the mule, patted and stroked him, and put a saddle on him. The mule bucked at first, but soon quieted. They travelled thus all day, and the next day he packed the mule. He killed a buffalo and packed it on the mule. It was a big pack; and he said, "Possibly some Utes will

see me a long ways off with two horses and a pack-mule, and they will think well of me."

In five days more he saw many tepees and houses, and many people. He went up to the houses, and met the people, and all the Utes came around. "He has two pack-horses," they said. "Why is that? That one is a wild mule. Nobody could catch him, he was so wild." Some of the young men asked him, "Why have you come here?" — "Oh, I came to see some girls," he said, and he went to the head chief's house and stayed with the chief. One of the young men told him, "That house has three nice girls; that one, two; that one, one,—all nice girls and not married."

The boy stood in the doorway with Yellow-Hat's yellow blankets around him. Two of the girls said, "He is not like our men. What tribe does he belong to? He is not married, and he must be rich, for he has a pack-mule, pack-horse, and saddle-horse, and nice blankets. We will ask our brothers to go to see him to-morrow."

The brothers came to see the boy the next day. They came in and shook hands with him, and looked him over. He had a nice gold ring, arm-bands, and other ornaments, and a fine blanket. He was a good-looking man. They returned and told their sisters that he was a good man, with a gold ring, arm-bands, and other ornaments. "Is that so?" said the girls; and they said to their brothers, "Ask him to come here. We want to see him." The brothers went to the boy, and said, "Our sisters want to see you." — "All right," said he, "I'll have supper pretty soon, and then I'll come to see them."

After supper he asked the other Indians, "What kind of girls are they?" — "They are nice girls," they said. "They do not like men." — "All right," said he, "I'll go over." The girls combed their hair and got well dressed. They shook hands with him, and said, "You had better sit down here." Then they looked him over, and thought he was a fine man, with nice earrings, rings, arm-bands, and yellow blanket. They liked him, and said, "Which one of us do you like best?" — "I don't know." — "Do you like both of us?" He thought he did, so the girls told all their relatives to come and look him over. "How do you like him?" they asked. "Very well," they all said. "He is a good man, and has got good horses, mules, and other things. He is rich."

The girls said to him, "You had better stay here to-night." They quickly fixed up a bed, and he slept with them. When he woke up, he went over to the chief's house for breakfast. "Why does n't he eat breakfast here?" said the girls, and they sent their brothers to tell him to come back to breakfast. So he came back and had some more to eat. He married both of the girls, and stayed there a long time. He hunted buffalo with the pack-mule — hunted all the time,

and gave his wives and brothers plenty to eat, — antelope, deer, mountain-sheep, buffalo, and other animals.

More than a month passed, and he went out on the hills to kill buffalo. He tied his horse, fired a log, and skinned and cooked the buffalo. The Crow came flying along, crying, “Ká, ká! What’s the reason he does not come?” he thought. Then he saw a fire far off, and flew towards it. “Maybe it is he!” he thought, and flew fast. The boy saw him, and said, “That looks like the Crow.” — “Ká, ká!” — “Well, Crow,” he said, “help yourself. Are you tired?” — “Yes, I am tired, for I have come a long ways. I’ve been hunting for you, for you did not come back as I told you to do. Are you married?” — “Yes. I married two girls long ago. My wife will have a child soon. Pretty soon it will be born. I am hunting buffalo now.” — “All right,” said the Crow. “I will go home now. When are you going home?” — “Pretty soon.” Then the Crow cried, “Ká, ká!” and flew back home. Coyote came to see him, and asked him, “How’s my boy? Have you seen him?” — “Yes, I saw him a short while ago when he went traveling. I told him all about the mule, and he packed him. Now he has a good mule.”

Soon the two wives had children, — a boy and a girl. The father took the boy and his mother to see Coyote. “We will go and see our Bear,” he told the baby. “I have a Bear at home.” — “Why has he a Bear?” all the people asked. “That is rather strange! How could he catch him? We are all afraid of Bears, because they scratch, bite, and kill everything. What kind of a man is he?” One chief said, “I think he is called Coyote; I know all about his father, and I think this is his boy.”

The boy started out, but was soon met by the Crow, who had looked around on the road and seen many Sioux coming for a fight. He knew all about the Sioux, and they saw him, so he returned to tell the boy. “You had better not go that way. The Sioux are there,” he told him. The boy came up, and saw the Sioux in the road; so he went back quickly and told the Utes, “The Sioux are coming!” All the Utes quickly got their horses. “Go and watch them,” he told the Crow, “and I will tell the people.” So the Crow went back to watch.

Next morning the boy killed three buffalo about fifteen miles away from the town, and packed the meat home. The Crow watched the Sioux coming; they came up to where the buffalo had been killed. “They are well skinned,” they said. “What kind of a man killed them? Ute? Coyote? Let’s follow the tracks back! He has a mule and a horse. What tribe can he belong to? Ute? White Man? Crow? Snake? Bannock? What tribe?” Then they followed the mule’s tracks and came within ten miles of the town, the Crow watching them closely. The Utes fixed their bows and arrows, and went out to fight,

and there was a big fight. Coyote's boy fought too, and was not afraid. He was a good shot, and killed many Sioux; and they said, "What tribe is he from? Ute? He is a good shot, and has a fine bay-horse. We can't hit him."

Next morning they fought again, and many Sioux were killed. "What kind of a man is he?" they exclaimed. "He comes close and beats all the Sioux." Now more Sioux came up. "One man is very fast," the old chief told them. "He killed many of my people." — "Oh, I'll kill him surely!" said the new chief.

The boy rode the mule in battle next time, and he had a spear. "What tribe can he belong to?" said the Sioux. "He has a mule! We never saw that before. He is the same man, and a good fighter." Three times the Sioux came, and they were nearly all killed. They and the Utes each held a council. The boy told the Utes, "Let's surround them!" and they did it. Few Sioux were left, and they dug holes with their knives, and hid in them, and cried.

Two days and two nights they stayed there, and they were hungry and thirsty. At last the Sioux chief said, "I'm thirsty; let's quit fighting and be friends!" Then he came up and talked to the Ute chiefs, and they shook hands and embraced. "There must be no more fighting," they said. "All people must be friends, every tribe, — Crow, Arapaho, Comanche, Snake, all of them." — "All right," said the Sioux chief, and he went back and talked to his people. "Let's quit fighting," he said. Then they shook hands with all the Utes. "Well, we will let you go home," said the Utes, "and we will give you something to eat." So they went up to the town. The Sioux were very hungry, so the Utes gave them plenty of water, good fat meat, and blankets to keep them warm on the way home. They gave them leggings, moccasins, and dresses. Nearly all of them were killed. "There must be no more fighting," they said. The Utes gave them arrows and other things. "We are nearly all killed," said the chief. "That is pretty bad. We want some of you to come and visit the Sioux."

About twenty of the Utes went home with the Sioux, and Coyote's boy went along. They killed plenty of deer and buffalo on the way. They went to the Sioux tepees, and the Sioux looked around and sang. Then the Crow came flying up. "We killed the Sioux and became friends," the boy told him, "and we went home with them. Maybe they will kill us over here. I will be back in one moon; but if I don't come, come here after me. Go and tell Coyote."

The Crow flew back and told Coyote, "Your boy fought with the Sioux. I told him about them. It was a big fight, and they killed nearly all. The Sioux dug holes; and the rest said, 'Let's be friends!'" He told Coyote all about it, and Coyote said, "All right. You had

better look after him, and let me know what you find out." So the Crow flew back to the Sioux country. The boy went around and shook hands with all the Sioux. There was much crying, and many of the Sioux were saying, "They killed my brother, my father; he says he killed my relatives, and I want to kill him." But the rest said, "No, we made friends. We said, 'We must have no more fighting,' and shook hands. Now all tribes can marry into other tribes, and there is no more trouble, no more fighting." — "All right," said the others, and they passed around and smoked the long pipes in council. "All right, we will be friends," said the Sioux. "We will give you horses and other things," and they gave the Utes bead-work, porcupine-quill-work, moccasins, leggings, and many other objects, which the Utes took home to their friends.

The boy now took his wife and child to see his Bear. "Halloo, my Bear!" he said. Now the Bear was well and quite large. "Maybe you could throw down Mountain-Lion now. Do you think so?" — "Yes." Then the boy took the child to his grandmother. "I want to take the Bear along and hunt a mate," he said. "Maybe we will get some little Bears soon." So they went out hunting, and killed some deer. "You had better stay here while I kill some more," he said. Another day he did the same thing. The Bear fell asleep; but when another Bear came up, they played together, and ran off. When the boy came back, he said, "Where is my Bear? She is gone." Then he went home, thinking he would get some little Bears soon. Soon he went hunting again, and killed a couple of deer. While he left them and went after others, the Bears came up, ate some of the deer, and lay down. When the boy returned, he found the Bears there. The other Bear ran away, but his Bear stayed. "Halloo, Bear! are you staying here?" — "Yes." So he took her home, and in the spring he had two little Bears. Soon they grew up. One of them went out to seek a male Bear, and presently they had many Bears. All the people came to see them. They hurt nobody, but ate service-berries. When the little Bears came back, the boy put them all in a corral. Then he spoke to the Bears, "You had better hunt for things to eat, but don't hurt anybody. When people kill deer, you can eat the bones and parts they leave."

One day the boy went hunting with the pack-mule, and killed a buffalo. Then the Crow came flying up, "Kā, kā!" — "Halloo, Crow!" said he. "Halloo!" said the Crow. "I think you will kill two big buffalo now. Then look around, and you will see something that looks like a mule's track. Then go home. Four or five days after that, come back and bring a mare along. Camp over there by the spring, and tie the mare. When you get up in the morning, look around, and you will see an animal with big ears like a mule, big head, roan back,

black hair, and white breast. Maybe he will cry. He will like your mare, so don't drive him off, but let him alone. Hunt buffalo and pack it, and let him follow behind you home. He is Jackass, and he raises mules. I have known all about that for a long time. Next spring a little mule will come, and then many little mules. Jackasses make mules; horses make only horses, no mules. You will get plenty of pack-mules, and people will buy them." — "All right," said the boy, and he did so, and bred a mule. Then he got plenty of mares and raised many mules. He drove them over to the spring and branded and corralled them. Then the other people came around. "How does he get so many mules and horses?" they asked. Some of them wanted to buy, and offered him buffalo blankets and other things. He had plenty of money, so he sold them for bead-work, porcupine-quill-work, leggings, moccasins, dresses, and such things. Soon he had plenty of them.

Again the boy went hunting, and met the Crow. "Pretty soon you will go hunting again," he told him. "Take your wife and child along, and make a camp; and when you wake up, you will find something." The boy went home, and said to his wife, "Let us go hunting!" When they camped, the Crow came flying up. "Well, are you going to camp here?" — "Yes, I will kill deer, and give you all you want to eat." — "Well," said the Crow, "plant two stakes in the ground, and put two across them, and you will see something in the morning." The boy did so; and his wife said, "Why are you doing that?" — "I don't know, but Crow knows, and we will soon." Then they went to sleep. Early in the morning he looked out, but saw nothing, and went to sleep again; but at daybreak he heard "A^e uúúú!" and "Kwá, kwá!" and when he looked out, he saw some birds with fine feathers and tails, and long necks. "What kind of birds are they?" he cried. Then he went out hunting, and left his wife at home. He killed and skinned a deer, and then the Crow came up. The boy said, "We heard some fine birds crying, which had red heads and long legs. One large one cried, 'A^e uúúú!' The smaller ones cried, 'Kwá, kwá!'" — "They are chickens," said the Crow. "The other is a rooster. Feed them something, wheat possibly. Have you any wheat? No? Well, give them corn or bread. Look around in the excrement, and you will find some seeds. Put them in the ground, and put some water on them, and wheat will grow. Get the seeds in the chicken excrement. You may get corn and wheat there. Next time plant in more, and next spring you will get much. You will get more each year. Feed the chickens well, and make a little house for them to sleep in at night. Don't bother them; but when you hear a chicken cry, go down and look, for there is an egg there." The boy fed them well, and found eggs every day; and after a while little chickens came.

These grew, and soon they had plenty of chickens, roosters, and eggs. The boy's wife cooked the eggs, and they ate them. They raised corn, wheat, melons, squashes, carrots, turnips, and other vegetables.

One day the girls' two brothers said, "Let's go and see our sister." — "All right," said their parents; so they killed a buffalo, and dried the meat and packed it. Then they travelled along till they found the mule's track; and one said, "Here is his track; he hunted buffalo and killed one here; he camped over there. This is my sister's track; I know it. We will go on. Here are two children's tracks, — one little, one big. Well, I guess I am an uncle now! I think this oldest one is a boy, the little one a girl. All right, we are uncles now! That is nice. I would like to see those children and kiss them." Then they followed the track until they came to the camp, and hurried to the house to see their sister. One looked behind the house, and he was very much scared by the Bear there. He stopped. Then they heard many noises, "A^ε ufuŋ!" and "Kwá, kwá!" — "What kind of a noise is that? What kind of birds are they? Crows? We never heard that noise before!" They saw many birds with long necks and tails and red heads, black, white, roan, and all colors. "What kind of birds are they?" they asked. The two children then ran in the door and told their mother, "Two men are coming." She saw them, and said, "These are your uncles. — Come on, brothers! Hurry!" They came in and sat down. "Halloo, uncles!" cried the children. "We are glad to see you." — "It feels good to see you," said the boys, and they kissed the children.

"We want to go and hunt," said the boys. "All right," said Coyote's boy, and they took a pack-horse and went out and killed some deer. The boys saw all the mules, and said, "What is the reason he has so many mules?" They saw the jackass, and said, "What kind of a horse is that?" — "Oh, that is a jackass." They liked to stay with their sister. They saw the chickens, and asked, "What are these?" — "They are chickens. They make eggs, and are good eating." The boys ate some, and thought them good. They stayed there a year and hunted often. "Well, we must go home and see our father," they said at last. "All right," said Coyote's boy, "I will see you again. Come again!" — "Oh, it is too far!" said they. "You had better each ride a horse and take a pack-mule," he told them. "Take some food, so you will not be hungry. Then you can kill buffalo easily. Take horses; that is the best way. Walking is not good; it hurts your legs." He gave them horses, mules, pack-saddles, and blankets, and they started off. They hunted buffalo with their horses on the way home, and packed the meat and hide. They had many sleeps on the way, but at last got home. All the people looked them over and said, "They are good fellows. They have two fine horses, a pack-mule, and blankets."

The boys hunted often, and with their horses they killed buffalo easily, and packed the meat. The Utes thought that way best.

Coyote's boy went hunting again. He had killed a buffalo when the Crow came up. "Crow, my friend," he said, "take all you want and eat it. Tell me, what shall I do?" — "Go and hunt," said the Crow, "and kill some buffalo. Then go home and stay three or five days, and come to hunt again. I will see you then and talk to you." The boy did so. He came hunting again, and met the Crow. "Are you hungry, my friend Crow?" — "Yé, yé, yé!" Then he flew up and said, "Well, I just saw another kind of a buffalo. Go and get all your horses, and I will show you another kind, called cow. They are of all colors, — red, yellow, and black. You can chase them and drive them, but first fix a corral." — "All right," said the boy, "let's fix a corral!" and they made one. Then the Crow showed him the cows. "Do you see them? Do you think they are buffalo?" — "No." — "You had better drive them in. Drive them hard, for they are wild." Then the boy drove them all in, — calves, yearlings, and all. "Mú, mú!" they cried. "The Indians call them q'u'tcúmpuñq'u, white people call them cow," said the Crow. "All right." — "Coyote knows all about them," said the Crow. The boy drove them all home. "You had better make some steers," the Crow told him. "Cut their testes off, and they will grow fat. Leave three or four bulls, and tie up the calves and milk them." The boy did so. He did not do it well the first time, but the second time he learned how. He gelded some to make them fat steers; and he milked the cows, and killed the steers and skinned them. They ate the meat and thought it nice. Coyote came to him and said, "You had better make some dry meat. Hammer it and make it good. Then it won't spoil." Soon he had plenty of cows and herds. Coyote came to visit his grandchildren and his boy. "How did you know how to get the bear, horse, mule, cows, jackass, and chickens?" — "Oh, the Crow told me, and now I know how." — "Is that so!"

Again the boy went out to hunt deer and mountain-sheep; and when he camped, the Crow came up. "You had better go into the canyon," he said. "You will see something over there." They went to the canyon, and saw two animals rooting in the ground. "What kind of animals are they?" the boy asked. "They are pigs, and good to eat. Feed them, and make them fat." — "But they are too wild," said the boy; "I could n't hold them." Then he built a corral and drove them in, and then drove them home before him. "Úmp, úmp, úmp!" they cried. He made a pen out of logs, and put them in and fed them anything, and soon he had many little pigs. He killed and ate them, for they were fat and good to eat. He tried out the fat and made lard.

The boy went out to hunt long-tailed deer. In the willows he killed two; and then the Crow came up, crying. "Are you hungry?" —

"Yes."—"Very hungry?"—"Yes."—"Well, help yourself." The Crow jumped on the deer's head and looked at the eye. "I will give you the ribs," said the boy. "There is no meat on the head."—"No, I like the eye best," said the Crow, and he ate it. "I will tell you something another time," he said to him.

The Crow flew all around, and found a fine lake. When he went there, he saw plenty of fish, big ones, some long, some round, some small. The next time the boy came hunting, he told him, "I saw fish over at a lake. You had better go over there, and maybe you can kill them and eat them. Take arrows and put long points on them. Shoot the fish and eat them." So the boy went to the lake and the big springs. He twisted horse-hair and fixed an iron hook on the end. Then he tied it to a stick and put a fly on the hook; and when the fish bit, he pulled them out and killed them. That is the best way. Many times he tried this, and caught and killed plenty. He carried the fish home with him, and told his wife and child, "I will go and see Yellow-Hat and take him some fish." He knocked on the door. "Halloo, my grandchild!"—"Halloo, Yellow-Hat! You must taste this fish."—"What is its name?"—"Payó."—"All right, I will taste it. It is good. Where did you get it?"—"In a lake."—"I never saw that before. I will go along with you and see it;" and Yellow-Hat went to the boy's home. He looked all around. "Where did you get this chicken, this buffalo, this calf? What kind of an animal is that?"—"That is a pig." He saw the jackass too. "Where did you get all these animals?" he asked. "Oh, I got them."

One night he stayed at the house, and then went to see the fish. They camped at the lake, twisted horse-hair and went fishing. "Now, watch me!" the boy said, and Yellow-Hat watched the boy pull out a fish. "Let me try it!" said Yellow-Hat. He threw in, and a fish bit; but he pulled so hard that the hook broke. "That is not right," said the boy. "You pulled too hard. Pull slowly." The next time Yellow-Hat pulled slowly. Then the hook pulled out, and the fish escaped. "You pulled too slowly. Pull faster. Watch me!"—"All right, I'll do it." This time he pulled the fish up into the air and tried to seize it. "Why did you do that?" the boy asked. "Let him fall on the ground."—"I was afraid he would run into the lake again." They caught some more, and cooked and ate them.

"Well, I think I will get a big grasshopper and catch a big fish," said Yellow-Hat; and he tied several lines together to catch a fish in deep water. Then he threw it far out, and a big fish caught it. Yellow-Hat pulled hard; but the fish would not budge, and the line broke. "That must be a big fish," he said. "I cannot lift him. I thought there might be a big one over there." Then they went home again, and Yellow-Hat said, "Let us twist a big horse-tail, and get a strong

line and a big hook!" So they went again. At first they caught little fish. Then they tied the strong line on a big pole, and put the big hook on it with some meat. They threw it into deep water, and the big fish bit it. Yellow-Hat pulled. Then the fish pulled, and he pulled Yellow-Hat into the water. He blew, and let go of the pole. "What's the matter?" said the boy. "Your line is gone way down in the lake." They made another strong line like that, and hammered sticks into the ground. They fastened the line to the sticks and threw it out into the water. The big fish seized it and ran, but could not get away; so they brought a mule, and tied the line to his saddle and led him. But the fish pulled the mule into the lake. The saddle pulled off, and the mule swam back. "Well, let him go!" they said, and went back home. "That fish nearly drowned me," said Yellow-Hat. "What shall I do?"

"What is the reason we are all afraid of water now?" said Yellow-Hat one day. "We used to swim in the lake, but now we are afraid! Go down and look around; and if you see the fish, swim out to him." Coyote's boy swam out with his rock knife in his hand, and the big fish jumped at him and swallowed him.¹ He took him down into his stomach. It was very hot in there. Then the boy cut his stomach open with the stone knife.² He cut a hole in its side and escaped. The fish thrashed the water and died. It floated on the top of the water, for Coyote's boy had killed it. "You had better swim out and put a rope in its mouth," he said to a young Nówintc. He swam out with a long rope and tied it in the fish's mouth. All the people pulled it ashore, for it was a very big fish. They skinned it, and packed the meat on mules, brought it home, and ate it. The bones they left behind.³

27. TWO BROTHERS AND A "DEVIL"

Two brothers said, "Let us go and visit!"⁴ One of them said, "Well, I think I will go and kill something."⁵ — "What kind of an animal will you kill?" asked his brother. "Oh, you will see about it soon." Then they went up to a big lake, and looked closely around the trees. The older brother said, "Walk over there and cry "Hú, hú!" over the lake. An animal is over the lake, and he will swim across. Sit down in a little hole, so that he will not see you, and I will kill him from near by." — "No," said his younger brother. "My brother, do you go up in the hole. I will sit here and surely kill him." — "No, you might be afraid." — "No, I will not be afraid. I will surely kill

¹ Dorsey and Kroeber, *l. c.*, p. 111; Wissler and Duvall, *l. c.*, p. 56.

² Cf. Spinden, *l. c.*, p. 14.

³ Told by John Duncan.

⁴ This and the following myth were incorporated by the informant at the end of the preceding story, and evidently understood by him as a part of it. They have been arbitrarily separated, as the connection is not evident.

⁵ Kroeber, *l. c.*, p. 278; Boas, *Kathlamet Texts*, pp. 103-113, 129-141.

him." — "Well, all right, but be sure to kill him, and do not run away." — "All right, I am not afraid." The younger one made a little hole and a brush shelter, and hid. Then the older brother went out to cry. "Hú, hú!" he cried, and soon he saw some antlers like elk-antlers in the lake. It was a moose. He swam ashore and came close to the younger boy, who became frightened and ran. Then his brother came up and asked, "What is the matter?" — "I was afraid. He had very big antlers like timber on his head. I was very much frightened, and I ran."

"Now I will sit down," said the older boy. "Do you go and cry." — "No, I will sit here. I am not afraid any more." — "No, you are afraid. Go and cry! Why do you keep talking when you are afraid?" They argued a long time. "Well, brother," said the younger, "do you go and cry. I will not run away any more, but will kill him." — "All right," said the older boy, and he went and cried again, while the younger boy hid. Soon the water moved again, and a moose came swimming along. He followed the same path, and the boy was frightened again. "What kind of an animal is that?" he thought. "He has a big head, big antlers, and a big nose." Then he jumped up and ran to his brother. "My brother, I am very much frightened."

Now his brother was quite angry. "Why do you do like this all the time?" he asked. "Are you afraid? Are you crazy? You bad boy, you are afraid of everything. You won't stay there again. You must go and call now." So the younger brother cried, "Hú, hú!" No moose came for a long time; but at last the water splashed, and a moose swam across. Each moose was smaller than the one before. When it came close, the older brother shot it. It ran a little ways, and then fell dead.

Now it was about sundown. The older boy skinned the moose, while the younger one looked on. He was still frightened. "What kind of an animal is that? He has timber on his head! What do you call that?" — "They are his antlers; he fights with them. There are many points on them, and they run close and lock antlers." — "Brother, what are these holes in his nose?" — "Oh, he smells with them." — "What are these?" — "They are his eyes. He has good eyes, and can see a long ways." — "Is that so? Brother, what is this hole?" — "Oh, that is his anus; he defecates there. When he eats anything, he defecates it out from his anus." The boys skinned the moose, and cooked and ate some of the meat. "You had better cook some more," said the younger boy. "No, you might eat too much; you would eat all night. This elk¹ is not good; and if you eat too much elk, a devil will come to-night.² I will sleep in a tree, for the devil cannot come through cedars; he only walks around on the ground. This elk is not good, and

¹ Water elk? (moose).

² St. Clair, *l. c.*, p. 272.

many devils will come after us. They catch men at night and kill them," said the older boy, and he climbed up in the tree to sleep.

But the younger brother stayed on the ground and cooked and ate elk all night. He made a fire on the ground, and said, "I will cook and eat all night." — "No, you had better sleep." — "No, why should I not eat? I am hungry." — "No, no!" said the older boy from the tree. "The Devil may catch you." — "What kind of animals have devils? I am hungry." They ceased talking; and the younger boy made a fire, put a hind quarter in the fire, and ate it. The bone he put beside him, and looked into the fire.

Suddenly he heard somebody crying down at the lake. He lay down and thought, "How long before he will come here?" Then a man came and sat down by the fire and began to eat. The boy took the hind-quarter bone and hit him, and knocked him down. "What are you doing here? What kind of a man are you? Are you hungry?" Then he gave him some meat, but the man sat down and did not take it. "What is the reason you don't get it?" said the boy. Then the Devil knocked him down. The boy jumped up, but the Devil seized him by the scrotum. "What are you doing?" cried the boy. "Me in scroto arripies! Esne mulier? Mulieres sic agunt, non viri!" But the Devil held on. "Ūū!" cried the boy. "Brother! Hic Diabolus me in scroto tenit similis muliere! Come on! Help me!" Then the Devil got up and flew up into the air with him, holding him by the scrotum. "Brother, this bad man holds me by the scrotum! O brother! Come on! He hurts me!" Now he was far up in the air, and his brother could no longer hear him.

In the morning the brother came down, made a fire, and cooked some meat. He thought, "What was the matter with my brother? I told him all about this. He cooked and ate all night. I told him that the Devil would eat him. That is too bad to have my brother gone. Why did he go? Now I am all alone. What shall I do to find my brother?"

Then he went to the Mink, the Beaver, and the Muskrat. "You had better cut rushes," and they all piled rushes every day. When there was a big pile, he burnt it. There was a high fire and a great noise, for the boy thought he would burn the Devil up in the air. When he went out to walk and looked around, he saw the Devil-ashes falling down. Then he saw the Devil's bones, and he gathered them together. They were big bones. At last he saw some little leg-bones. "Maybe these are my brother's bones," he thought. Then he gathered them carefully and cleaned them. He got all his brother's bones, burnt them, and placed them in order on the shore of the lake. "I will try it," he said.

He went home to his mother, and said, "My brother is gone. A

Devil got him, but I burnt him. I saw all the bones, and some looked like my brother's bones, so I piled them close to the lake." Then he went back and looked at the bones, but they were still there in the same place. He came home and slept, waited a couple of days, and then went to the lake again to see how the bones were. When he looked around, he found the bones gone, and, coming back, he said to his mother, "I went to look for my brother's bones, but they were gone. I could not find them, and I think he has gone somewhere. Maybe I will find my brother. I will go again soon, for I think he has got up and gone away. I will go up to see, for I want to see my brother. I have nobody to talk to now, and that is quite sad."

So the boy went to the lake and looked carefully around, and at last he saw a little white Weasel. "Are you my brother?" he asked him; but the Weasel did not answer, but just looked around. "Come back!" he cried. "Don't you want to come over? Come on, brother!" But the Weasel only ran around; he came up behind the boy, and then ran back again. "Well," said the boy, "I guess my brother does not like me." Then the Weasel ran back towards him. "Well, I will come to see my brother to-morrow," he said. "I will bring along my arrows, and I may kill some rabbits."

The next day he came again, and killed a couple of rabbits. He looked around where the Weasel stayed; and when it came up, he gave it a rabbit. "Do you like the rabbit?" he asked. The Weasel came up and ran around. It seized the rabbit, ran back, and ate it. "Let's go home!" said the boy, and he walked along with the other rabbit. When he looked behind, he saw the Weasel following him. When they reached home, the Weasel ran into the house, around, and out again. He never ran straight, but ran up to the fire and out again. Several times he did that. "Look, this is my brother!" said the boy. Then the Weasel ran straight into the tent, but did not stay. He never stopped or stood, or sat down, but just ran all the time. He did not know where he lived. "Maybe this Weasel is my brother," said the boy. But the Weasel would not stay in there, and soon ran out again. "What is the reason my boy will not stop and stay, but just runs around?" said his mother. "When he kills rabbits, he does not pack them, but just eats."¹

28. THE TWO HAWK BROTHERS

The older brother went out again.² He walked around and saw Little-Hawk and Big-Hawk, who are brothers. The big one said, "There are deer over there. You had better stay here while I kill

¹ Told by John Duncan.

² Incorporated by the informant at the end of the preceding myth, but evidently a distinct story.

them." But the Little-Hawk made a noise, and the deer ran away. "What is the matter?" said the Big-Hawk, and he was angry. A second time the Little-Hawk sang and scared the deer. He cried, "I see deer over there!" — "What is the reason you frighten them?" the older Hawk cried. He was very angry. "The next time I will whip you." Soon they saw deer again. "Sit here and make no noise," said the Big-Hawk. "All right, I will stay here," drawled the little one. But when the Big-Hawk came close, the boy came up behind him, singing. The older one shot, but missed. "Why does my brother scare them all the time?" he said; and when he came back, he hit his brother on the head and knocked him down. The boy did not get up, and his brother went away. Then he thought about it. "I knocked my brother down. That was very wrong. Now I have nobody to talk to." He walked alone and felt sorry. Now no one scared the deer when he went to kill them.

Three or four days later, he went to look at his brother. He was dead. Then the Big-Hawk began to cry. "This is too bad! What shall I do to make him get up?" Then he poked his brother with his bow and arrows. "Brother, get up! What are you doing? I am sorry I knocked you down." Then his brother said "Ā!" and he got up and began to sing. "What are you doing?" he asked. "Your noise scared the deer, and I knocked you down," said the older brother. "You were dead, and did not get up for about three or four days." — "Did you knock me down? What were you thinking of?" — "I thought it was very bad. I had nobody to talk to. That is the reason I made you get up." — "Well, brother, you will not hit me any more?" — "No. I knocked you down and I felt bad. I thought, 'What is the reason I knocked my brother down?'"¹

29. THE INDIANS OF LONG AGO

A long time ago the Nôwintc had nothing to eat. They did nothing, and had never seen any white men. All the time they drank water. If anything grew on the ground, they would eat it, and they ate roots also. They had no woollen blankets, but made blankets of cedar-bark from the cedars on the mountains. They used sage-brush for blankets also, and somehow slipped them on themselves. Sometimes they used deer-hide with the hair on, and sometimes made deer-hide leggings and moccasins. They were very poor, and they had no guns — only bows and arrows — with which to kill deer. They had little to eat, and only water to drink. They took mud and made cups of it to drink water; they made kettles too, and cooked in them.

Coyote caught fire and gave it to the Indians. The Indians kept the fire, and never lost it again. It made light and heat. It was cold;

¹ Told by John Duncan.

and if there had been no fire the Indians would all have died. The fire kept them alive. Coyote said, "It is very good to do that." He gave life to the Indians. Perhaps Coyote got the fire from the White Men in the east.

Those old Indians nearly died.¹

30. ORIGIN OF THE BEAR DANCE

In the fall the snow comes, and the bear has a wickiup in a hole. He stays there all winter, perhaps six moons. In the spring the snow goes, and he comes out. The bear dances up to a big tree on his hind-feet. He dances up and back, back and forth, and sings, "Um, um, um, um!" He makes a path up to the tree, embraces it, and goes back again, singing "Um, um, um!" He dances very much, all the time.

Now Indians do it, and call it the "Bear Dance." It happens in the spring, and they do not dance in the winter. The bear understands the Bear Dance.¹

¹ Told by Snake John.

UNIVERSITY OF PENNSYLVANIA,
February, 1910.